

THE SIVA SAMHITA



Translated into English by
Rai Bahadur Srisa Chandra Vasu



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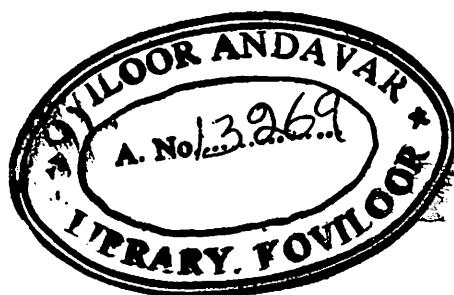
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Acc No: 13.269
R 65.0



Munshiram Manoharlal
Publishers Pvt. Ltd.



ISBN 81-215-0507-0

This edition 1999

**First published in 1914-15 by
Panini Office, Allahabad**

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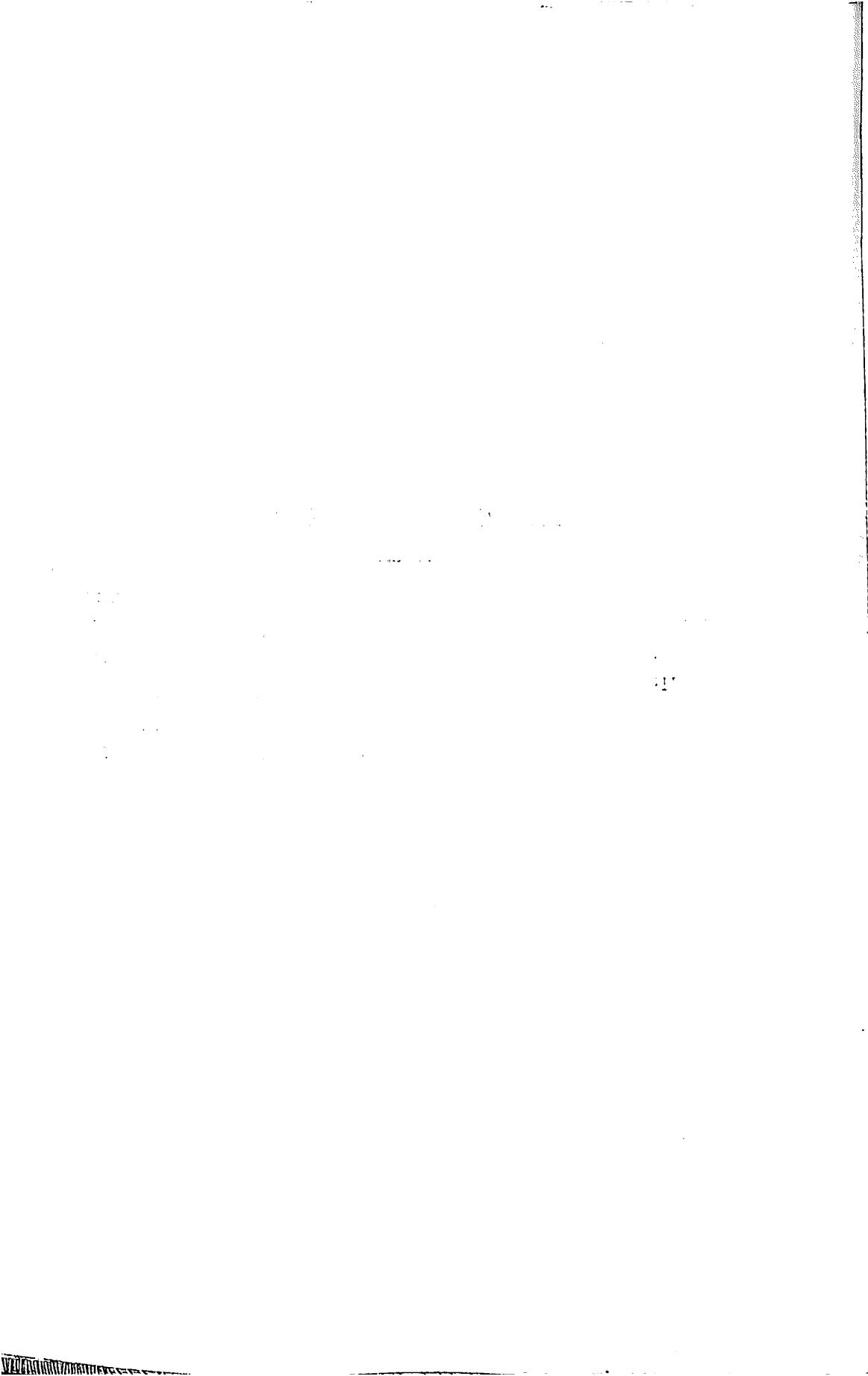
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**Printed and published by
Munshiram Manoharlal Publishers Pvt. Ltd.,
Post Box 5715, 54 Rani Jhansi Road,
New Delhi 110 055.**

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SIVA SAMHITA.

CHAPTER I.

Existence one only.

एकं ज्ञानं नित्यमाध्यन्तशूल्यं नान्यत् किञ्चिद्दत्ते ते वस्तु सत्यम् ।
यद्वेषास्मिन्निदेयोपाधिना वै ज्ञानस्यायं भासते नान्यथैव ॥ १ ॥

The Jñâna [Gnosis] alone is eternal ; it is without beginning or end ; there exists no other real substance. Diversities which we see in the world are results of sense-conditions ; when the latter cease, then this Jñâna alone, and nothing else, remains.

अथ भक्तानुरक्तोऽहं वक्ति योगानुशासनम् ।
ईश्वरः सर्वभूतानामात्ममुक्तिप्रदायकः ॥ २ ॥
त्यक्तु विवादशीलानां मतं दुर्ज्ञनहेतुकम् ।
आत्मज्ञानाय भूतानामनन्यगतिचेतसाम् ॥ ३ ॥

2-3. I, Ishvara, the lover of my devotees, and Giver of spiritual emancipation to all creatures, thus declare the science of *Yoganusâsana* (the exposition of Yoga). In it are discarded all those doctrines of disputants, which lead to false knowledge. It is for the spiritual disenthralment of persons whose minds are undistracted and fully turned towards Me.

Differences of opinion.

सत्यं केचित्प्रशंसन्ति तपः शौचं तथापरे ।
क्षमां केचित्प्रशंसन्ति तथैव सममार्जवम् ॥ ४ ॥

4. Some praise truth, others purification and asceticism ; some praise forgiveness, others equality and sincerity.

केचिदानं प्रशंसन्ति पितृकर्म तथापरे ।
कचित्कर्म प्रशंसन्ति केचिद्वैराग्यमुक्तम् ॥ ५ ॥

5. Some praise alms-giving, others laud sacrifices made in honor of one's ancestors ; some praise action (*Karma*), others think dispassion (*Vairâgya*) to be the best.

केचिद्गृहस्थकर्माणि प्रशंसन्ति विचक्षणाः ।
अग्निहोत्रादिकं कर्म तथा केचित्परं विदुः ॥ ६ ॥

6. Some wise persons praise the performance of the duties of the householder ; other authorities hold up fire-sacrifice &c., as the highest.

मन्त्रयोगं प्रशंसन्ति केचित्तीर्थानुसेवनम् ।
एवं बहुतुपायास्तु प्रवदन्ति हि मुक्तये ॥ ७ ॥

7. Some praise *Mantra Yoga*, others the frequenting of places of pilgrimage. Thus diverse are the ways which people declare for emancipation.

एवं व्यवसिता लोके कृत्याकृत्यविदो जनाः ।
आमोहमेव गच्छन्ति विमुक्ताः पापकर्माभिः ॥ ८ ॥

8. Being thus diversely engaged in this world, even those who still know what actions are good and what evil, though free from sin, become subject to bewilderment.

पतन्मतावलम्बी यो लज्जा दुरितपुण्यके ।
भ्रमतीस्यवद्यः सोऽन्न जन्मभृत्युपरम्पराम् ॥ ९ ॥

9. Persons who follow these doctrines, having committed good and bad actions, constantly wander in the worlds, in the cycle of births and deaths, bound by dire necessity.

अन्यैर्मतिमर्ता भेष्टैर्गुरुसालोकनतत्परैः ।
आत्मानो बहूवः प्रोक्ता नित्याः सर्वगतास्तथा ॥ १० ॥

10. Others, wiser among the many, and eagerly devoted to the investigation of the occult, declare that the souls are many and eternal, and omnipresent.

यथत्प्रस्थविषयं तदन्यज्ञास्ति चक्षते ।
कुतः वर्गाददयः सत्त्वोत्पन्ने निश्चितप्रानसाः ॥ ११ ॥

11. Others say,—“ Only those things can be said to exist which are perceived through the senses and nothing besides them ; where is heaven or hell ? ” Such is their firm belief.

ज्ञानप्रवाह इत्यन्ये शून्यं केचित्परं विदुः ।
ज्ञावेव तस्य मन्यत्तेऽपरे प्रकृतिपूरुषौ ॥ १२ ॥

12. Others believe the world to be a current of consciousness and no material entity ; some call the void as the greatest. Others believe in two essences—Matter (*Prakriti*) and Spirit (*Purusa*).

अस्यन्तमिश्रमतयः परमार्थपराङ्मुखाः ।
एवमन्ये तु संचिन्त्य यथामति यथाभ्रुतम् ॥ १३ ॥
निरीश्वरमिदं प्राहुः सेश्वरङ्गत तथापरे ।
घदन्ति विविधैर्भेदैः सुयुतया खितिकातराः ॥ १४ ॥

13-14. Thus believing in widely different doctrines, with faces turned away from the supreme goal, they think, according to their understanding and education, that this universe is without God ; others believe there is a God, basing their assertions on various irrefutable arguments, founded on texts, declaring difference between soul and God, and anxious to establish the existence of God.

पते चान्ये च मुनयः संक्षामेदा पृथग्निधाः ।
शास्त्रेषु कथिता क्षेत्रे लोकव्यामेष्टकारकाः ॥ १५ ॥
पतद्विवादशीलानां मतं वक्तुं न शक्यते ।
ध्रमन्त्यस्मिन्ननाः सर्वे मुक्तिमार्गबहिर्वृताः ॥ १६ ॥

15-16. These and many other sages with various different denominations, have been declared in the *Sāstras* as leaders of the human mind into delusion. It is not possible to describe fully the doctrines of these persons so fond of quarrel and contention ; people thus wander in this universe, being driven away from the path of emancipation.

Yoga the only true method.

आलोक्य सर्वशास्त्राणि विचार्य च पुनः पुनः ।
इदमेकं सुनिष्पत्तं योगशास्त्रं परं मतम् ॥ १७ ॥

17. Having studied all the *Sāstras* and having pondered over them well, again and again, this *Yoga Sāstra* has been found to be the only true and firm doctrine.

यस्मिन् याते सर्वमिदं यातं भवति निश्चितम् ।
तस्मिन्परिश्रमः कार्यः किमन्यच्छास्त्रमापितम् ॥ १८ ॥

18. Since by *Yoga* all this verily is known as a certainty, all exertion should be made to acquire it. What is the necessity then of any other doctrines ?

योगशास्त्रमिदं गोप्यमस्माभिः परिभाषितम् ।
सुभक्ताय प्रदातव्यं ब्रैलोक्ये च महात्मने ॥ १९ ॥

19. This *Yoga Sāstra*, now being declared by us, is a very secret doctrine, only to be revealed to a high-souled pious devotee throughout the three worlds.

Karma Kānda.

कर्मकाण्डं ज्ञानकाण्डमिति वेदो द्विधा मतः ॥ २० ॥
भवति द्विविधा भेदो ज्ञानकाण्डस्य कर्मणः ॥ २० ॥

20. There are two systems (as found in the Vedas). *Karma Kānda* (ritualism) and *Jñāna Kānda* (wisdom). *Jñāna Kānda* and *Karma Kānda* are again each subdivided into two parts.

द्विविधः कर्मकाण्डः स्यान्निषेधविधिपूर्वकः ॥ २१ ॥

21. The *Karma Kānda* is twofold—consisting of injunctions and prohibitions.

निषिद्धकर्मकरणे पापं भवति निश्चितम् ।
विधिना कर्मकरणे पुण्यं भवति निश्चितम् ॥ २२ ॥

22. Prohibited acts when done, will certainly bring forth sin ; from performance of enjoined acts there certainly results merit.

श्रिविधो विधिकृतः स्यान्निष्यनैमित्तकाम्यतः ।
नित्येऽकृते किल्बधं स्यात्काम्ये नैमित्तिके फलम् ॥ २३ ॥

23. The injunctions are threefold—*nitya* (regular), *naimittika* (occasional), and *kāmya* (optional). By the non-performance of *nitya* or daily rites there accrues sin ; but by their performance no merit is gained. On the other hand, the occasional and optional duties, if done or left undone, produce merit or demerit.

द्विविधन्तु फलं स्वयं स्वर्गो नरक एव च ।
स्वर्गो नानाविधश्चैव नरकोपि तथा भवेत् ॥ २४ ॥

24. Fruits of actions are twofold—heaven or hell. The heavens are of various kinds and so also hells are diverse.

पुण्यकर्माणि वै स्वर्गो नरकः पापकर्माणि ।
कर्मवंधमयी सृष्टिनान्यथा भवति ध्रुवम् ॥ २५ ॥

25. The good actions are verily heaven, and sinful deeds are verily hell ; the creation is the natural outcome of *Karma* and nothing else.

जन्तुभिश्चानुभूयते स्वर्गे नानासुखानि च ।
नानाविधानि दुःखानि नरके दुःखानि वै ॥ २५ ॥

26. Creatures enjoy many pleasures in heaven ; many intolerable pains are suffered in hell.

पापकर्मवशाद्दुखं पुण्यकर्मवशात्सुखम् ।
तस्मात्सुखार्थी विविधं पुण्यं प्रकुरुते ध्रुवम् ॥ २६ ॥

27. From sinful acts pain, from good acts happiness, results. For the sake of happiness, men constantly perform good actions.

पापमोगावसाने तु पुनर्जन्म भवेत्खलु ।
पुण्यभेगावसाने तु नान्यथा भवति ध्रुवम् ॥ २८ ॥

28. When the sufferings for evil actions are gone through, then there take place re-births certainly ; when the fruits of good actions have been exhausted, then also, verily, the result is the same.

स्वर्गेऽपि दुःखसंसेवाः परश्रोदर्शनादिषु ।
ततो दुःखमिदं सर्वं भवेन्नास्त्यत्र संशयः ॥ २९ ॥

29. Even in heaven there is experiencing of pain by seeing the higher enjoyment of others ; verily, there is no doubt of it that this whole universe is full of sorrow.

तत्कर्मकल्पकैः प्रोक्तं पुण्यं पापमिति द्विधा ।
पुण्यपापमयो अन्यो देहिनां भवति क्रमात् ॥ ३० ॥

30. The classifiers of *Karma* have divided it into two parts ; good and bad actions ; they are the veritable bondage of the embodied souls each in its turn.

श्वासुत्र फलद्वेषी सफलं कर्म संस्यजेत् ।
नित्यनैमित्तिकं संक्षं त्यक्ता योगे प्रवर्तते ॥ ३१ ॥

31. Those who are not desirous of enjoying the fruits of their actions in this or next world, should renounce all actions which are done with an eye to their fruits, and having similarly discarded the attachment for the daily and the *naimittika* acts, should employ themselves in the practice of *Yoga*.

Jñāna Kāṇḍa.

कर्मकाण्डस्य माहात्म्यं श्वास्त्वा योगी स्वजेत्सुधीः ।
पुण्यपापद्वयं त्यक्ता ज्ञानकाण्डे प्रवर्तते ॥ ३२ ॥

32. The wise Yogi, having realised the truth of *Karma Kāṇḍa* (works), should renounce them ; and having left both virtue and vice, he must engage in *Jñāna Kāṇḍa* (knowledge).

आत्मा वाऽरेतु द्रष्टव्यः श्रोतव्येत्यादि यच्छ्रुतिः ॥
सा सेव्या तत्पर्यक्तेन मुकिदा हेतुदायिनी ॥ ३३ ॥

33. The Vedic texts,—“The spirit ought to be seen,”—“About it one must hear,” &c., are the real saviours and givers of true knowledge. They must be studied with great care.

दुरितेषु च पुण्येषु यो धीर्वृत्तिं प्रचोदयात् ।
सोऽहं प्रवर्तते मत्तो जगत्सर्वं चराचरम् ॥
सर्वं च हृश्यते मत्तः सर्वं च मयि लीयते ।
न तद्विज्ञोऽहमस्मीह मद्विज्ञो न तु किंचन ॥ ३४ ॥

34. That Intelligence, which incites the functions into the paths of virtue or vice, am I. All this universe, moveable and immoveable, is from me ; all things are preserved by me ; all are absorbed into me (at the time of *pralaya*) ; because there exists nothing but spirit and I am that spirit.—There exists nothing else.

जलपूर्णसंख्येषु शरावेषु यथा भवेत् ।
एकस्य भात्यसंख्यत्वं तद्वदोऽन्न न हृश्यते ॥
उपाधिषु शरावेषु या संख्या वर्तते परा ।
सा संख्या भवति यथा रवै चात्मनि तत्तथा ॥ ३५ ॥

35. As in innumerable cups full of water, many reflections of the sun are seen, but the substance is the same ; similarly individuals, like cups, are innumerable, but the vivifying spirit, like the sun, is one.

यथैकः कल्पकः स्वप्ने नानाविधितयेष्यते ।
जागरेषि तथाच्येकस्तथैव बहुधा जगत् ॥ ३६ ॥

36. As in a dream the one soul creates many objects by mere willing ; but on awaking everything vanishes but the one soul ; so is this universe.

सर्पबुद्धिर्यथा रज्जौ शुक्तौ वा रजतभ्रमः ।
तद्वदेवमिदं विभ्वं विवृतं परमात्मनि ॥ ३७ ॥

37. As through illusion a rope appears like a snake, or pearl-shell like silver ; similarly, all this universe is superimposed in the *Paramātma* (the Universal Spirit.)

रज्जुशानाद्यथा सर्पे मिथ्यारूपो निवर्तते ।
आत्मशानात्तथा याति मिथ्याभूतमिदं जगत् ॥ ३८ ॥

38. As, when the knowledge of the rope is obtained, the erroneous notion of its being a snake does not remain ; so, by the arising of the knowledge of self, vanishes this universe based on illusion.

रैष्यध्रान्तिरियं याति शुक्तिशानाद्यथा खलु ॥ ४० ॥
जगद्भ्रान्तिरियं याति चात्मशानात् सदा तथा ॥ ३९ ॥

39. As, when the knowledge of the mother-of-pearl is obtained, the erroneous notion of its being silver does not remain ; so, through the knowledge of spirit, the world always appears a delusion.

यथा वंशो रग्न्नान्तिर्भवेद्देकवसाङ्गनात् ।
तथा जगदिदं भ्रातिरभ्यासकल्पनाङ्गनात् ॥ ४० ॥

40. As, when a man besmears his eyelids with the collyrium prepared from the fat of frogs, a bamboo appears like a serpent, so the world appears in the *Paramātma*, owing to the delusive pigment of habit and imagination.

आत्मज्ञानाद्यथा नास्ति रजुज्ञानाद्युभुज्ञमः ।
यथा दीप्तवशाच्छुक्षः पीता भवति नान्यथा ।
अक्षनदेवादात्मापि जगद्वति दुस्त्यजम् ॥ ४१ ॥

41. As through knowledge of rope the serpent appears a delusion ; similarly, through spiritual knowledge, the world. As through jaundiced eyes white appears yellow ; similarly, through the disease of ignorance, this world appears in the spirit ;—an error very difficult to be removed.

दोषनाशे यथा शुक्लो गृह्णते रोगिणा स्वयम् ।
शुक्लज्ञानात्तथाऽज्ञानादात्मा तथा कृतः ॥ ४२ ॥

42. As when the jaundice is removed the patient sees the colour as it is, so when delusive ignorance is destroyed, the true nature of the spirit is made manifest.

कालन्ययेषि न यथा रज्जुः सर्पो भवेदिति ।
तथात्मा न भवेद्विश्वं गुणातीता निरज्जनः ॥ ४३ ॥

43. As a rope can never become a snake, in the past, present or future ; so the spirit which is beyond all *gunds* and which is pure, never becomes the universe.

आगमाऽपायिनोऽनित्यानाश्यत्वेनेष्वरादयः ।
आत्मबोधेन केनापि शास्त्रादेतद्विनिश्चितम् ॥ ४४ ॥

44. Some wise men, well-versed in Scriptures, receiving the knowledge of spirit, have declared that even Devas like Indra, etc., are non-eternal, subject to birth and death, and liable to destruction.

यथा वातवशात्सिन्धावुत्पन्नाः केनबुद्बुदाः ।
तथात्मनि समुद्भूतं संसारं क्षणमंगुरम् ॥ ४५ ॥

45. Like a bubble in the sea rising through the agitation of the wind, this transitory world arises from the Spirit.

अभेदो भासते नित्यं वस्तुभेदो न भासते ।
द्विधात्रिधादिभेदोऽयं भ्रमत्वे पर्यवस्थति ॥ ४६ ॥

46. The Unity exists always ; the Diversity does not exist always ; there comes a time when it ceases : two-fold, three-fold, and manifold distinctions arise only through illusion.

यद्युभूतं यद्य भाव्यं वै मूर्त्मूर्तं तथैव च ।
सर्वमेव जगदिदं विवृतं परमात्मनि ॥ ४७ ॥

47. Whatever was, is or will be, either formed or formless, in short, all this universe is superimposed on the Supreme Spirit.

कल्पकैः कल्पिता विद्या मिथ्या जाता मूषात्मिका ।
एतन्मूलं जगदिदं कथं सत्यं भविष्यति ॥ ४८ ॥

48. Suggested by the Lords of suggestion comes out *Avidyâ*. It is born of untruth, and its very essence is unreal. How can this world with such antecedents (foundations) be true ?

The Spirit.

चैतन्यात्सर्वमुत्पन्नं जगदेतश्चाचरम् ।
तसात्सर्वं परित्यज्य चैतेन्यं तं समाश्रयेत् ॥ ४९ ॥

49. All this universe, moveable or immoveable, has come out of Intelligence. Renouncing everything else, take shelter in it (Intelligence.)

घटस्याभ्यं तरे बाह्ये यथाकाशं प्रवर्तते ।
तथात्माभ्यं तरे बाह्ये कार्यवर्गेषु नित्यशः ॥ ५० ॥

50. As space pervades a jar both in and out, similarly within and beyond this ever-changing universe, there exists one Universal Spirit.

असंलग्नं यथाकाशं मिथ्याभूतेषु पञ्चसु ।
असंलग्नस्तथात्मा तु कार्यवर्गेषु नान्यथा ॥ ५१ ॥

51. As the space pervading the five false states of matter does not mix with them, so the Spirit does not mix with this ever-changing universe.

इश्वरादिजगत्सर्वमात्मव्याप्तं समन्ततः ।
एकोऽस्ति सच्चिदानन्दः पूर्णो द्वैतविविज्जितः ॥ ५२ ॥

52. From Devas down to this material universe all are pervaded by one Spirit. There is one *Sachchidânanda* (Existence, Intelligence and Bliss) all-pervading and secondless.

यस्मात्प्रकाशको नास्ति स्वप्रकाशो भवेत्ततः ।
स्वप्रकाशो यतस्तस्मादात्मा ज्योतिः स्वरूपकः ॥ ५३ ॥

53. Since it is not illumined by another, therefore it is self-luminous ; and for that self-luminosity, the very nature of Spirit is Light.

अवलिङ्गो यतो नास्ति देशकालस्वरूपतः ।
आत्मनः सर्वथा तस्मादात्मा पूर्णो भवेत्स्तत् ॥ ५४ ॥

54. Since the Spirit in its nature is not limited by time, or space, it is therefore infinite, all-pervading and entirety itself.

यस्मात् विद्यते नाशः पञ्चभूतैर्वृथात्मकैः ।
तस्मादात्मा भवेत्सित्यस्तथाशो न भवेत्स्तत् ॥ ५५ ॥

55. Since the Spirit is unlike this world, which is composed of five states of matter, that are false and subject to destruction, therefore, it is eternal. It is never destroyed.

यस्मात्तदन्यो नास्तीह तस्मादेकोऽस्ति सर्वदा ।
यस्मात्तदन्यो मिथ्या स्यादात्मा सत्यो भवेत् अलु ॥ ५६ ॥

56. Save and beyond it, there is no other substance, therefore, it is one; without it everything else is false; therefore, it is True Existence.

अविद्याभूतसंसारे दुःखनाशे सुखं यतः ।
ज्ञानादायंतशून्यं स्यात्तसादात्मा भवेत्सुखम् ॥ ५७ ॥

57. Since in this world created by ignorance, the destruction of sorrow means the gaining of happiness; and, through Gnosis, immunity from all sorrow ensues; therefore, the Spirit is Bliss.

यस्मान्नाशितमज्ञानं ज्ञानेन विश्वकारणम् ।
तस्मादात्मा भवेत्ज्ञानं ज्ञानं तस्मात्तनातनम् ॥ ५८ ॥

58. Since by Gnosis is destroyed the Ignorance, which is the cause of the universe; therefore, the Spirit is Gnosis; and this Gnosis is consequently eternal.

कालतेा विविधं विश्वं यदा चैव भवेदिदम् ॥
तदेकोऽस्ति स पवात्मा कल्पनापथवर्जितः ॥ ५९ ॥

59. Since in time this manifold universe takes its origin, therefore, there is One who is verily the Self, unchanging through all times. Who is one, and unthinkable.

आत्मानि सर्वभूतानि विनाशं यान्ति कालतः ।
यतो वाचा निवर्त्तते आत्मा द्वैतविवर्जितः ॥ ६० ॥

60. All these external substances will perish in the course of time; (but) that Spirit which is indescribable by word (will exist) without a second.

न सं वायुर्न चाग्निश्च न जलं पृथिवी न च ।
नैतत्कार्यं नेश्वरादि पूर्णैकात्मा भवेत्सलु ॥ ६१ ॥

61. Neither ether, air, fire, water, earth, nor their combinations, nor the Devas, are perfect; the Spirit alone is so.

Yoga and Mâyâ.
आत्मानमात्मनो योगी पश्यत्यात्मनि निश्चितम् ।
सर्वसंकल्पसंन्यासी स्यक्तमिथ्याभवप्रहः ॥ ६२ ॥

62. Having renounced all false desires and abandoned all false worldly chains, the Yogi sees certainly in his own spirit the Universal Spirit by the self.

आत्मानात्मनि चात्मानं हृष्टानन्तं सुखात्मकम् ।
विस्मृत्य विश्वं रमते समाधेत्तीव्रतस्तथा ॥ ६३ ॥

63. Having seen the Spirit, that brings forth happiness, in his own spirit by the help of the self, he forgets this universe, and enjoys the ineffable bliss of *Samādhi* (profound meditation.)

मायैव विश्वजननी नान्या तत्त्वधियापरा ।
यदा नाशं समायाति विश्वं नास्ति तदा खलु ॥ ६४ ॥

64. *Mâyâ* (illusion) is the mother of the universe. Not from any other principle has the universe been created; when this *Mâyâ* is destroyed, the world certainly does not exist.

हेयं सर्वमिदं यस्य मायाविलसितं यतः ।
ततो न प्रीतिविषयस्तनुविस्तसुखात्मकः ॥ ६५ ॥

65. He, to whom this world is but the pleasure-ground of *Mâyâ*, therefore, contemptible and worthless, cannot find any happiness in riches, body, etc., nor in pleasures.

अरिर्मित्रमुदासीनलिखिधं स्यादिदं जगत् ।
च्यवहारेषु नियतं हृष्यते नान्यथा पुनः ॥
प्रियाप्रियादिभेदस्तु वस्तुषु नियतः स्फुटम् ॥ ६६ ॥

66. This world appears in three different aspects to men—either friendly, inimical, or indifferent; such is always found in worldly dealings; there is distinction also in substances, as they are good, bad or indifferent.

आत्मोपाधिवशादेवं भवेत्पुश्चादि नान्यथा ।
मायाविलसितं विश्वं ज्ञात्वैवं भ्रुतियुक्तिः ॥
अच्यारोपापवादाभ्यां लयं कुर्वन्ति योगिनः ॥ ६७ ॥

67. That one Spirit, through differentiation, verily becomes a son, a father, etc. The *Sacred Scriptures* have demonstrated the universe to be the freak of *Mâyâ* (illusion). The *Yogi* destroys this phenomenal universe by realising that it is but the result of *Adhyâropa* (superimposition) and by means of *Apavâda* (refutation of a wrong belief).

Definition of a Parama Hansa.

निलिलोपाधिहीनो है यदा भवति पूरुषः ।
तदा विवक्षतेऽखेडङ्गानरूपी निरंजनः ॥ ६८ ॥

68. When a person is free from the infinite distinctions and states of existence as caste, individuality etc., then he can say that he is *indivisible intelligence*, and *pure Unit*.

Emanation or Evolution.

सो कामयतः पुरुषः सृजते च प्रजाः स्वयम् ।
अविद्या भासते यस्मात्स्मान्मिथ्या स्वभावतः ॥ ६९ ॥

69. The Lord willed to create his creatures ; from His will came out *Avidyâ* (Ignorance), the mother of this false universe.

शुद्ध ब्रह्मत्वं संबद्धो विद्या सहितो भवेत् ।
ब्रह्मतेनसती याति यत आभासते नमः ॥ ७० ॥

70. There takes place the conjunction between the Pure Brahma and *Avidyâ*, from which arises Brahma, from which comes out the *Âkâsa*.

तस्मात्प्रकाशते वायुर्वायोरग्निस्ततो जलम् ।
प्रकाशते ततः पृथ्वी कर्पणेयं स्थिता सति ॥ ७१ ॥

71. From the *Akâsa* emanated the air ; from air came the fire ; from fire—water ; and from water came the earth. This is the order of subtle emanation.

आकाशाद्युराकाशपवनादग्निसंभवः ।
ख्वाताप्त्वेर्जलं व्योमवाताग्निवारितो मही ॥ ७२ ॥

72. From ether, air ; from the air and ether combined came fire ; from the triple compound of ether, air and fire came water ; and from the combination of ether, air, fire and water was produced the (gross) earth.

सं शब्दलक्षणं वायुश्चं चलः स्पर्शलक्षणः ।
स्याद्युपलक्षणं तेजः सलिलं रसलक्षणम् ॥
गन्धलक्षणिका पृथ्वी नान्यथा भवति ध्रुवम् ॥ ७३ ॥

73. The quality of ether is sound ; of air motion and touch. Form is the quality of fire, and taste of water. And smell is the quality of the earth. There is no gainsaying this.

स्यादेकगुणमाकाशं द्विगुणो वायुरुच्यते ।
तथैव त्रिगुणं तेजो भवन्त्यापश्चतुर्गुणाः ॥
शब्दः स्पर्शश्च रूपं च रसो गन्धस्तथैव च ।
पतत्यंचगुणा पृथ्वी कल्पकैः कल्पतेऽधुना ॥ ७४ ॥

74. *Akâsa* has one quality ; air two, fire three, water four, and earth five qualities, viz.,—sound, touch, taste, form and smell. This has been declared by the wise.

चक्षुषा गृह्णते रूपं गन्धो ग्राहेन गृह्णते ।
रसो रसनया स्पर्शस्त्वचा संगृहाते परम् ॥ ७५ ॥
ध्रोत्रेण गृह्णते शब्दो नियतं भाति नान्यथा ॥ ७६ ॥

75-76. Form is perceived through the eyes, smell through the nose, taste through the tongue, touch through the skin and sound through the ear. These are verily the organs of perception.

चैतन्यात्सर्वमुत्पन्नं जगदेतच्चराचरम् ।
अस्ति चेत्कल्पनेयं स्यान्नास्ति चेदस्ति चिन्मयम् ॥ ७७ ॥

77. From Intelligence has come out all this universe, movable and immovable ; whether or not its existence can be inferred, the " All Intelligence " One does exist.

Absorption or Involution.

पृथक्षी शीर्णा जले मग्ना जलं मग्नञ्च तेजसि ।
तीर्णं वायै तथा तेजो व्याप्ति वाता लयं यथै ॥
अविद्यायां महाकाशो लीयते परमे पदे ॥ ७८ ॥

78. The earth becomes subtle and is dissolved in water ; water is resolved into fire ; fire similarly merges in air ; air gets absorption in ether, and ether is resolved in *Avidyâ* (Ignorance), which merges into the Great Brahma.

विक्षेपावरणा शक्तिर्दुर्नासुखरूपिणी ॥
जड़कपा महामाया रजःसत्त्वतमोगुणा ॥ ७९ ॥

79. There are two forces—*vikṣepa*, (the out-going energy) and *āvarana* (the transforming energy) which are of great potentiality and power, and whose form is happiness. The great *Mâyâ*, when non-intelligent and material, has three attributes *sattva* (rhythm) *rajas* (energy) and *tamas* (inertia).

सा मायावरणाशत्त्वावृताविक्षेपनरूपिणी ॥
दर्शयेज्जगदाकारं तं विक्षेपस्वभावतः ॥ ८० ॥

80. The non-intelligent form of *Mâyâ* covered by the *āvarana* force (concealment), manifests itself as the universe, owing to the nature of *vikṣepa* force.

तमो गुणाधिका विद्या या सा दूर्गा भवेत् स्वयम्
ईश्वर स्तदुपहितं चैतन्यं तदभूद् भ्रुवम् ॥
सत्त्वाधिका च या विद्या लक्ष्मीः स्याद्विवरूपिणी ।
चैतन्यं तदुपहितं विष्णुर्भवति नान्यथा ॥ ८१ ॥

81. When the *avidyâ* has an excess of *tamas*, then it manifests itself as Durga ; the intelligence which presides over her is called *Iśvara*.

81 (a). When the *Avidyâ* has an excess of *Sattva*, it manifests itself as the beautiful Lakshmi ; the Intelligence which presides over her is called *Vishnu*.

रजोगुणाधिका विद्या श्वेया सा वै सरस्वती ।
यश्चित्स्वरूपो भवति ब्रह्मातदुपधारकः ॥ ८२ ॥

82. When the *avidyâ* has an excess of *rajas*, it manifests itself as the wise Saraswati ; the intelligence which presides over her is known as Brahmâ.

ईशाद्याः सकला देवा हृष्यन्ते परमात्मनि ।
शरीरादिजडं सर्वं सा विद्या तत्त्वात् तथा ॥ ८३ ॥

83. Gods like Siva, Brahmâ, Vishnu, etc., are all seen in the great Spirit ; bodies and all material objects are the various products of *avidyâ*.

एवंरूपेण कल्पते कल्पका विश्वसम्भवम् ॥
तत्त्वात्तत्वं भवतीह कल्पनान्येन चोदिता ॥ ८४ ॥

84. The wise have thus explained the creation of the world—*tattwas* (elements) and *not-tattwas* (non-elements) are thus produced—not otherwise.

प्रभेयत्वादिरूपेण सर्वं वस्तु प्रकाशयते ।
विशेषशब्दोपादाने भेदो भवति नान्यथा ॥ ८५ ॥

85. All things are seen as finite, etc. (endowed with qualities, etc.), and there arise various distinctions merely through words and names ; but there is no real difference.

तथैव वस्तुनास्त्येव भासको वर्तकः परः ।
स्वरूपत्वेन रूपेण स्वरूपं वस्तु भास्यते ॥ ८६ ॥

86. Therefore, the things do not exist ; the great and glorious One that manifests them, alone exists ; though things are false and unreal, yet, as the reflection of the real, they, for the time being, appear real.

एकः सत्त्वापूरितानन्दरूपः पूर्णो व्यापी वर्तते नास्ति किञ्चित् ।
एतज्ञानं यः करोत्येव नित्यं मुक्तः स स्यान्मृत्युसंसारदुःखात् ॥ ८७ ॥

87. The One Entity, blissful, entire and all-pervading, alone exists, and nothing else ; he who constantly realises this knowledge is freed from death and the sorrow of the world-wheel.

यस्यारोपापवादाभ्यो यत्र सर्वे लयं गताः ।
स एको वर्तते नान्यत्वाच्चित्तेनावधार्यते ॥ ८८ ॥

88. When, through the knowledge that all is illusory perception (*âropa*) and by intellectual refutation (*apavâda*) of other doctrines, this universe is resolved into the one, then, there exists that One and nothing else ; then this is clearly perceived by the mind.

75-76. Form is perceived through the eyes, smell through the nose, taste through the tongue, touch through the skin and sound through the ear. These are verily the organs of perception.

चैतन्यात्सर्वमुत्पन्नं जगदेत्तराचरम् ।
अस्ति चेत्कल्पनेयं स्याक्षात्ति चेदस्ति चिन्मयम् ॥ ७७ ॥

77. From Intelligence has come out all this universe, movable and immovable ; whether or not its existence can be inferred, the " All Intelligence " One does exist.

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चीरं वाया तथा तेजा व्योम्नि वाता लयं यथा ॥
अविद्यायां महाकाशा लीयते परमे पदे ॥ ७८ ॥

78. The earth becomes subtle and is dissolved in water ; water is resolved into fire ; fire similarly merges in air ; air gets absorption in ether, and ether is resolved in *Avidyâ* (Ignorance), which merges into the Great Brahma.

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जड़रूपा महामाया रजःसत्त्वतमोगुणा ॥ ७९ ॥

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सा प्रायावरणाशत्याकृताविक्षेपरूपिणी ॥
दर्शयेज्जगदाकारं तं विक्षेपस्वभावतः ॥ ८० ॥

80. The non-intelligent form of *Mâyâ* covered by the *āvarana* force (concealment), manifests itself as the universe, owing to the nature of *vikṣepa* force.

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ईश्वर स्तदुपहितं चैतन्यं तदभूद् ध्रुवम् ॥
सत्त्वाधिका च या विद्या लक्ष्मीः स्याद्विक्षेपिणी ।
चैतन्यं तदुपहितं विष्णुर्भवति नान्यथा ॥ ८१ ॥

81. When the *avidyâ* has an excess of *tamas*, then it manifests itself as Durga ; the intelligence which presides over her is called *Iśvara*.

81 (a). When the *Avidyâ* has an excess of *Sattva*, it manifests itself as the beautiful Lakshmi ; the Intelligence which presides over her is called *Vishnu*.

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शरीरादिजडं सर्वं सा विद्या तत्त्वथा तथा ॥ ८३ ॥

83. Gods like Šiva, Brahmâ, Višhṇu, etc., are all seen in the great Spirit ; bodies and all material objects are the various products of *avidyâ*.

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विशेषशब्दोपादाने भेदो भवति नान्यथा ॥ ८५ ॥

85. All things are seen as finite, etc. (endowed with qualities, etc.), and there arise various distinctions merely through words and names ; but there is no real difference.

तथैव वस्तुनास्त्वेष भासको वर्तकः परः ।
स्वरूपत्वेन रूपेण स्वरूपं वस्तु भास्यते ॥ ८६ ॥

86. Therefore, the things do not exist ; the great and glorious One that manifests them, alone exists ; though things are false and unreal, yet, as the reflection of the real, they, for the time being, appear real.

एकः सत्त्वापूरितानस्त्रूपः पूर्णा व्यापी वर्तते नास्ति किञ्चित् ।
एतज्ज्ञानं यः करोत्त्वेष नित्यं मुक्तः स स्यान्मृत्युसंसारदुःखात् ॥ ८७ ॥

87. The One Entity, blissful, entire and all-pervading, alone exists, and nothing else ; he who constantly realises this knowledge is freed from death and the sorrow of the world-wheel.

यस्यारोपापवादाभ्यां यश्च सर्वे लयं गताः ।
स एको वर्तते नान्यत्त्वश्चित्तेनावधार्यते ॥ ८८ ॥

88. When, through the knowledge that all is illusory perception (*āropa*) and by intellectual refutation (*apavâda*) of other doctrines, this universe is resolved into the one, then, there exists that One and nothing else ; then this is clearly perceived by the mind.

Karma clothes the Jiva with body.

पितुरक्षमयात्कोशाज्ञायते पूर्वकर्मणः ।
तच्छरीरंविदुर्दुःखं स्वप्राप्मोगाय सुन्दरम् ॥ ८९ ॥

89. From the *Annamaya Koṣa* (the physical vehicle) of the father, and in accordance with its past *karma*, the human soul is re-incarnated; therefore, the wise consider this beautiful body as a punishment, for the suffering of the effects of past *Karma*.

मांससिद्धायुमज्ञादिनिर्मितं भोगमस्त्रम् ।
केवलं दुःखमोगाय नाडी संततिगुल्फितम् ॥ ९० ॥

90. This temple of suffering and enjoyment (human body), made up of flesh, bones, nerves, marrow, blood, and intersected with blood vessels etc., is only for the sake of suffering of sorrow.

पारमेष्ठश्चमिदं गात्रं पञ्चभूतविलिर्मितम् ।
ब्रह्माण्डसंक्षेपं दुःखसुखमोगाय कल्पितम् ॥ ९१ ॥

91. This body, the abode of Brahma, and composed of five elements and known as *Brahmāṇḍa* (the egg of Brahmā or microcosm) has been made for the enjoyment of pleasure or suffering of pain.

विन्दुः शिवो रजः शक्तिदमयोर्मिलनात्स्वयम् ।
स्वप्नभूतानि जायन्ते स्वशक्तया जडरूपया ॥ ९२ ॥

92. From the self-combination of the Spirit which is *Siva* and the Matter which is *Sakti*, and, through their inherent inter-action on each other, all creatures are born.

तत्पञ्चीकरणात्पृथूलान्यसंस्थानि समाप्ततः ।
ब्रह्माण्डसानि वस्त्रै यश्च जीवोऽस्ति कर्मणः ॥
तप्यभूतपञ्चकात्सर्वं भोगाय जीवसंक्षिता ॥ ९३ ॥

93. From the fivefold combination of all subtle elements, in this universe, gross innumerable objects are produced. The intelligence that is confined in them, through *Karma*, is called the *Jīva*. All this world is derived from the five elements. The *Jīva* is the enjoyer of the fruits of action.

पूर्वकर्मानुरोधेन करोमि घटनामहम् ।
अजहः सर्वभूतसा अस्मित्या भुनक्ति तान् ॥ ९४ ॥

94. In conformity with the effects of the past *karma* of the *Jīvas*, I regulate all their destinies. *Jīva* is immaterial, and is in all things; but it enters the material body to enjoy the fruits of *karma*.

जडात्स्वकर्मभिक्षो जीवार्थो विविधो भवेत् ।
भेगायोत्पद्यते कर्म ब्रह्मांडार्थे पुनः पुनः ॥ ९५ ॥

95. Bound in the chain of matter by their *karma*, the *Jivas* receive various names. In this world, they come again and again to undergo the consequences of their *karma*.

जीवश्च लीयते भेगावस्ताने च स्वकर्मणः ॥ ९६ ॥

96. When the fruits of *karma* have been enjoyed, the *Jiva* is absorbed in the *Parambrahma*.

CHAPTER II.

(1). *The microcosm.*

देहेऽस्मिन्वर्तते मेषः सप्तद्वीपसमन्वितः ।
सरितः सागराः शैलाः क्षेत्राणि क्षेत्रपालकाः ॥ १ ॥

In this body, the mount *Meru*—i.e., the vertebral column—is surrounded by seven islands ; there are rivers, seas, mountains, fields ; and lords of the fields too.

त्रिष्यये मुनयः सर्वे नक्षत्राणि ग्रहास्तथा ।
पुण्यतीर्थाणि पीठाणि वर्तन्ते पीडदेवताः ॥ २ ॥

2. There are in it seers and sages ; all the stars and planets as well. There are sacred pilgrimages, shrines ; and presiding deities of the shrines.

सृष्टिसंहारकर्तारौ भूमन्तौ शशिभास्करौ ।
नमो वायुश्च वन्हिश्च जलं पृथ्वी तथैव च ॥ ३ ॥

3. The sun and moon, agents of creation and destruction, also move in it. Ether, air, fire, water and earth are also there.

(2). *The Nerve Centres.*

त्रैलोक्ये यानि भूताणि ताणि सर्वाणि देहतः ।
मेषं संवेष्ट्य सर्वप्र व्यवहारः प्रवर्तते ॥ ४ ॥

4. All the beings that exist in the three worlds are also to be found in the body ; surrounding the *Meru* they are engaged in their respective functions.

आनाति यः सर्वमिदं स योगी नात्र संशयः ॥ ५ ॥

5. (But ordinary men do not know it). He who knows all this is a *Yogi* ; there is no doubt about it.

ब्रह्माण्डसंस्करे देहे यथादेशं व्यवस्थितः ।
मेषमृतं गे सुधारश्मर्बहिरष्टकलायुतः ॥ ६ ॥

6. In this body, which is called *Brahmāṇḍa* (microcosm, literally the mundane egg), there is the nectar-rayed moon, in its proper place, on the top of the spinal cord, with eight *Kalās* (in the shape of a semi-circle).

घर्ततेऽहर्निशं सोऽपि सुधार्णा वर्षस्यामुखः ।
ततोऽमृतं द्विधाभूतं याति सूक्ष्मं यथा च ई ॥ ७ ॥

7. This has its face *downwards*, and rains nectar day and night. The ambrosia further sub-divides itself into two subtle parts :

इडामार्गेण पुष्ट्यर्थं याति मन्दाकिनीजलम् ।
पुष्णाति सकलं देहमिडामार्गेण निश्चितम् ॥ ८ ॥

8. One of these, through the channel named Idâ, goes over the body to nourish it, like the waters of the heavenly Ganges—certainly this ambrosia nourishes the whole body through the channel of Idâ.

एष पीयूषरश्मिहि॒ वामपाश्वे॒ व्यवस्थितः॑ ॥
अपरः॑ शुद्धदुग्धामो॑ हठात्कर्षति॑ मण्डलात्॑ ।
मध्यमार्गेण॑ सृष्ट्यर्थं॑ मेरै॑ संयाति॑ चन्द्रमाः॑ ॥ ९ ॥

9. This milk-ray (moon) is on the left side. The other ray, brilliant as the purest milk and fountain of great joy, enters through the middle path (called *Sushumna*) into the spinal cord, in order to create this moon.

मेष्मूले॑ स्थितः॑ सूर्यः॑ कलाद्वादशसंयुतः॑ ।
दक्षिणे॑ पथि॑ रश्मिभिर्वहत्यूच्चं॑ प्रजापतिः॑ ॥ १० ॥

10. At the bottom of the *Meru* there is the sun having twelve *Kalâs*. In the right side path (Pingalâ) the lord of creatures carries (the fluid) through its rays upwards.

पीयूषरश्मिनिर्यासं॑ धातुं॑ अं ग्रसति॑ ध्रुवम् ।
समीरमण्डले॑ सूर्यो॑ भ्रमते॑ सर्वविग्रहे॑ ॥ ११ ॥

11. It certainly swallows the vital secretions, and ray-exuded nectar. Together with the atmosphere, the sun moves through the whole body.

पषा॑ सूर्यपरामूर्तिः॑ निर्वाणं॑ दक्षिणे॑ पथि॑ ।
वहते॑ लङ्घयोगेन॑ सृष्टिसंहारकारकः॑ ॥ १२ ॥

12. The right-side vessel, which is *pingalâ* is another form of the sun, and is the giver of *Nirvâna*. The lord of creation and destruction (the sun) moves in this vessel through auspicious ecliptical signs.

(3).—*The Nerves.*

सार्धलक्षण्यं॑ नाडः॑ सन्ति॑ देहान्तरे॑ नृणाम् ।
प्रधानभूता॑ नाडशस्तु॑ तासु॑ मुख्याक्षतुर्दशः॑ ॥ १३ ॥

13. In the body of man there are 3,50,000 *nâdis*; of them, the principal are fourteen;

सुषुम्णेष्ठा॑ पिंगला॑ च॑ गांधारी॑ हस्तिजिह्विका॑ ।
कुहुः॑ सरस्वती॑ पूषा॑ शंखिनी॑ च॑ पयस्वनी॑ ॥ १४ ॥
वारुण्यलम्बुसा॑ चैव॑ विश्वोदरी॑ यशस्विनी॑ ।
पतासु॑ तिष्ठो॑ मुख्याः॑ स्युः॑ पिङ्गलेष्ठा॑ सुषुम्णिका॑ ॥ १५ ॥

14-15. *Sushumna*, Idâ, Pingalâ, Gândhâri, Hastijihvîkâ, Kuhu, Saraswati, Pusâ, Sankhini, Payaswani, Vâruni, Alumbusâ, Vishwodari, and Yasaswani. Among these Idâ, Pingalâ and Sushumna are the chief.

तिसुष्वेका सुषुम्यैव मुख्या सायोगिवद्वभा ।

अन्यास्तदाश्रयं दृत्वा नाड्यः सन्ति हि देहिनाम् ॥ १६ ॥

16. Among these three, Sushumna alone is the highest and beloved of the Yogis. Other vessels are subordinate to it in the body.

नाड्यस्तु ता अधोवक्ष्याः पश्यतनुलिभाः लिताः ।

पृष्ठवंशं समाश्रित्य सोमसूर्याश्चरूपिणी ॥ १७ ॥

17. All these principal *nādīs* (vessels) have their mouths downwards, and are like thin threads of lotus. They are all supported by the vertebral column, and represent the sun, moon and fire.

तासां मध्ये गता नाडी चिन्ना सा मम वल्लभा ।

ब्रह्मरन्ध्रद्वयं तत्रैव सूक्ष्मात्सूक्ष्मतरं शुभम् ॥ १८ ॥

18. The innermost of these three is *Chitrā*; it is my beloved. In that there is the subtlest of all hollows called Brahmarandhra.

पञ्चवर्णोज्जला शुद्धा सुषुम्णा मध्यचारिणी ।

देहस्योपाधिरूपा सा सुषुम्णा मध्यरूपिणी ॥ १९ ॥

19. Brilliant with five colours, pure, moving in the middle of Sushumna, this *Chitrā* is the vital part of body and centre of Sushumna.

दिव्यमार्गमिदं प्रोक्तममृतानन्दकारकम् ।

ध्यानमाश्रेण योगीद्वो दुरितैर्यं विनाशयेत् ॥ २० ॥

20. This has been called in the *Śāstras* the Heavenly Way; this is the giver of the joy of immortality; by contemplating it, the great Yogi destroys all sins.

(4).—*The Pelvic Region.*

गुदाचुद्धयं गुलादूर्ध्वं मेहात्तु द्वयं गुलादधः ।

चतुर्ंगगुलविस्तारमाधारं वर्तते समम् ॥ २१ ॥

21. Two digits above the rectum and two digits below the organ is the *ādhāra* lotus, having a dimension of four digits.

तस्मिन्नाधारपदे च कर्णिकायां सुशोभना ।

त्रिकोणा वर्तते योनिः सर्वतंत्रेषु गोपिता ॥ २२ ॥

22. In the pericarp of the *ādhāra* lotus there is the triangular, beautiful *yoni*, hidden and kept secret in all the Tantras.

तत्र विद्युलताकारा कुण्डली परदेवता ।

सार्वत्रिकरा कुटिला सुषुम्णा मार्गसंस्थिता ॥ २३ ॥

23. In it is the supreme goddess *Kundalini* of the form of electricity, in a coil. It has three coils and a half (like a serpent), and is in the mouth of Sushumna.

जगत्संसृष्टिरूपा सा निर्माणे सततोद्यता ।
वाचामवाच्या वाग्देवी सदा देवैर्नमस्कृता ॥ २४ ॥

24. It represents the creative force of the world, and is always engaged in creation. It is the góddess of speech, whom speech cannot manifest, and who is praised by all gods.

इडानाम्नी तु या नाडी वाममार्गे व्यवस्थिता ।
सुषुम्णायां समाशिलस्थ दक्षनासापुटे गता ॥ २५ ॥

25. The *nâdi* called Idâ is on the left side coiling round the Sushumñâ, it goes to the right nostril.

पिङ्गला नाम या नाडी दक्षमार्गे व्यवस्थिता ।
मध्यनाडीं समाशिलस्थ वामनासापुटे गता ॥ २६ ॥

26. The *nâdi* called Pingalâ is on the right side ; coiling round the central vessel, it enters the left nostril.

इडापिंगलयोर्मध्ये सुषुम्णा या भवेत्कलु ।
षट्क्षानेषु च षट्क्षक्तिं षट्पश्च योगिनो विदुः ॥ २७ ॥

27. The *nâdi* which is between Idâ and Pingalâ is certainly Sushumñâ. It has six stages, six forces,* six lotuses, known to the Yogis.

पंचस्थानं सुषुम्णाया नामानि स्युर्बहुते च ।
प्रयोजनवशात्तानि ज्ञातव्यानीह शास्रतः ॥ २८ ॥

28. The first five stages † of Sushumñâ are known under various names ; being necessary, they have been made known in this book.

अन्या याऽस्यपरा नाडी मूलाधारात्समुत्थिता ।
रसनामेहुनयनं पादांगुष्ठे च थोषकम् ॥
कुक्षिकक्षींगुष्ठकर्णं सर्वांगं पायुकुक्षिकम् ।
लज्जा ता वै निर्वर्तन्ते यथादेशसमुद्भवाः ॥ २९ ॥

29. The other *nâdis*, rising from *Mulâddhâr*, go to the various parts of the body, e.g. the tongue, organ, eyes, feet, toes, ears, the abdomen, the armpit, fingers of the hands, the scrotum and the anus. Having risen from their proper place, they stop at their respective destinations, as above described.

पत्ताभ्य एव नाडीभ्यः शाकोपशास्रतः क्रमात् ।
सार्धलक्ष्मयं जातं यथाभागं व्यवस्थितम् ॥ ३० ॥

30. From all these (fourteen) *nâdis*, there arise gradually other branches and sub-branches, so that at last they become three hundred thousand and a half in number, and supply their respective places.

* That is, the functions of the Cord, viz :—Reflection, co-ordination, etc.

† The parts of which the Spinal Cord is composed are the Tantrik stages viz. :—Cervical, Dorsal, Lumbar, Sacral and Coccygeal.

पता भोगवहा नाष्ठो वृायुसव्यारदक्षकाः ।
ओतप्रोताः सुसंव्याप्य तिष्ठन्त्यस्मिन्कलेवरे ॥ ३१ ॥

31. These *ndis* are spread through the body cross-wise and length-wise ; they are vehicles of sensation and keep watch over the movements of the air *i.e.*, they regulate the motor functions also.

(5).—*The Abdominal Region.*

सूर्यमण्डलमध्यस्थः कलाद्वायदशसंयुतः ।
धत्तिदेशे उवलद्विर्वर्तते चाचपाचकः ॥
एष वैश्वानरोप्तिर्वै भम तेजोशसम्भवः ।
करोति विविधं पाकं प्राणिनां देहमास्थितः ॥ ३२ ॥

32. In the abdomen there burns the fire—digestor of food—situated in the middle of the sphere of the sun having twelve Kalâs. Know this as the fire of Vaiswânara ; it is born from a portion of my own energy, and digests the various foods of creatures, being inside their bodies.

आयुः प्रदायको बहुर्बलं पुष्टिं ददाति सः ।
शरीरपाटवव्यापि ध्वस्तरोगसमुद्धवः ॥ ३३ ॥

33. This fire increases life, and gives strength and nourishment, makes the body full of energy, destroys all diseases, and gives health.

तस्माद्वैश्वानराप्तिर्वै प्रज्वाल्य विधिवत्सुधीः ।
तस्मिन्नाशं तु नेदोग्ने प्रत्यहं गुणविक्षया ॥ ३४ ॥

34. The wise Yogi, having kindled this Viswânaric fire according to proper rites, should sacrifice food into it every day, in conformity with the teachings of his spiritual teacher.

प्रदाण्डसंक्षके देहे सानानि स्युर्बहुनि च ।
मयोक्तानि प्रधानानि व्यातव्यानीह शास्त्रके ॥ ३५ ॥

35. This body called the Brahmânda (microcosm) has many parts, but I have enumerated the most important of them in this book. (Surely) they ought to be known.

नानाप्रकारनामानि सानानि विविधानि च ।
घर्तन्ते विग्रहे तानि कथितुं नैव शक्यते ॥ ३६ ॥

36. Various are their names, and innumerable are the places in this human body ; all of them cannot be enumerated here.

(16).—*The Jivâtmâ.*

इत्थं प्रकल्पिते देहे जीवो वसति सर्वेणः ।
अनादिवासनामालाइलंकृतः कर्मशंखलः ॥ ३७ ॥

37. In the body thus described, there dwelleth the Jiva, all-pervading, adorned with the garland of endless desires and chained (to the body) by *karma*.

नानाधिधरुणोपेतः सर्वव्यापारकारकः ।
पूर्वाञ्जितानि कर्माणि भुनक्ति विविधानि च ॥ ३८ ॥

38. The Jiva possessed of many qualities and the agent of all events, enjoys the fruit of his various *karmas* amassed in the past life.

यद्यत्संहृष्टयते लोके सर्वं तत्कर्मसमवम् ।
सर्वा कर्मानुसारेण जन्मुभौगान्मुनक्ति वै ॥ ३९ ॥

39. Whatever is seen among men (whether pleasure or pain) is born of *karma*. All creatures enjoy or suffer, according to the results of their actions.

ये ये कामादयो दोषाः सुखदुःखप्रदायकाः ।
ते ते सर्वे प्रवर्तत्सो जीवकर्मानुसारतः ॥ ४० ॥

40. The desires, etc., which cause pleasure or pain, act according to the past *karma* of the Jiva.

पुण्यापरकचैतन्ये प्राणान्तीणाति केषलम् ।
आहो पुण्यमयं प्राप्य भाज्यवस्तु स्वयमवेत् ॥ ४१ ॥

41. The Jiva that has accumulated an excess of good and virtuous actions receives a happy life ; and in the world he gets pleasant and good things to enjoy, without any trouble.

ततः कर्मबलात्युंसः सुखं वा दुःखमेव च ।
पापोपरकचैतन्यं नैव तिष्ठति निश्चितम् ॥
न तद्विष्णो भवेत्सोऽपि तद्विष्णो न तु किञ्चन ।
मायोपहितचैतन्यात्सर्वं वस्तु प्रजायते ॥ ४२ ॥

42. In proportion to the force of his *karma*, man suffers misery or enjoys pleasure. The Jiva that has accumulated an excess of evil never stays in peace—it is not separate from its *karmas* ; except *karma*, there is nothing in this world. From the Intelligence veiled by *Mâyâ*, all things have been evolved.

यथाकालेषि भोगाय जन्मनां विविधोऽन्वः ।
यथा दोषवशान्दुक्तौ रजतारोपणं भवेत् ॥
तथा स्वकर्मदोषादौ ब्रह्मण्यारोप्यते ज्ञगत् ॥ ४३ ॥

43. As in their proper season, various creatures are born to enjoy the consequences of their *karmas* ; as through mistake a pearl-shell is taken for silver, so through the taint of one's own *karmas*, a man mistakes Brahman for the material universe.

सवासनाम्रमेत्पश्चोन्धूलनातिसमर्थनम् ।
उत्पश्चवेदीदृशं स्याज्ञानं मोक्षप्रसाधनम् ॥ ४४ ॥

44. From desire all these delusions arise ; they can be eradicated with great difficulty ; when the salvation-giving knowledge of the unreality of the world arises, then are desires destroyed.

साक्षात्कारिमेत्पश्चस्तु साक्षात्कारिणि विभ्रमे ।
कारणं नान्यथा युक्त्या सत्यं सत्यं मयोदितम् ॥ ४५ ॥

45. Being engrossed in the manifested (objective) world, the delusion arises about that which is the manifestor—the subject. There is no other, (cause of this delusion). Verily, verily, I tell you the truth.

साक्षात्कारिमेत्पश्चस्तु साक्षात्कारिणि नाशयेत् ।
सो हि नास्तीति संसारे भ्रमो नैव निर्वत्से ॥ ४६ ॥

46. The illusion of the manifested (objective world) is destroyed when the Maker of the Manifest becomes manifest. This illusion does not cease so long as one thinks, “Brahm is not.”

मिथ्याज्ञाननिवृत्तिस्तु विशेषदर्शनाद्वयेत् ।
अन्यथा न निवृत्तिः स्यादृहस्यते रजतभ्रमः ॥ ४७ ॥

47. By looking closely and deeply into the matter, this false knowledge vanishes. It cannot be removed otherwise ; the delusion of silver remains.

यावशोत्पद्यते ज्ञानं साक्षात्कारे निरज्जने ।
तावत्सर्वाणि भूतानि हृश्यन्ते विविधानि च ॥ ४८ ॥

48. As long as knowledge does not arise about the stainless Manifestor of the universe, so long all things appear separate and many.

यदा कर्माज्जितं देहं निर्वाणे साधनं भवेत् ।
तदा शरीरवहनं सफलं स्याज्ञ नान्यथा ॥ ४९ ॥

49. When this body, obtained through *karma*, is made the means of obtaining Nirvâna (divine beatitude) ; then only the carrying of the burden of the body becomes fruitful,—not otherwise.

याहृशी वासना मूला वर्त्तते जीवसंगिनी ।
ताहृशं वहते जन्तुः कुत्याकृत्यविधौ भ्रमम् ॥ ५० ॥

50. Of whatever nature is the original desire (*vâsanâ*), that clings to and accompanies the Jîva (through various incarnations) ; similar is the delusion which it suffers, according to its deeds and misdeeds.

संसारसागरं तर्चुं यदीच्छेयोगसाधकः ।
कृत्वा वर्णाश्रमं कर्म फलवर्जं तदाचरेत् ॥ ५१ ॥

51. If the practiser of Yoga wishes to cross the ocean of the world, he should perform all the duties of his *ashrama*, (the condition of life), renouncing all the fruits of his works.

विषयास्तक्तपुरुषा विषयेषु सुखेष्वस्वः ।
वाचाभिरुद्धनिर्वाणा वर्तन्ते पापकर्मणि ॥ ५२ ॥

52. Persons attached to sensual objects and desirous of sensual pleasures, descend from the road of Nirvâna, through the delusion of much talk, and fall into sinful deeds.

आत्मानमात्मना पश्यत्तु किञ्चिदिह पश्यति ।
तदा कर्मपरित्यागे न दोषोऽस्ति मतं मम ॥ ५३ ॥

53. When a person does not see anything else here, having seen the Self by the self ; then there is no sin (for him if he) renounces all ritual works. This is my opinion.

कामादयो विलीयन्ते शानादेव न चान्यथा ।
अभावे सर्वतस्वानां स्वयं तत्त्वं प्रकाशते ॥ ५४ ॥

54. All desires and the rest are dissolved through Gnosis only, and not otherwise. When all (minor) *tattvas* (principles), cease to exist, then My Tattva becomes manifest.

CHAPTER III.

On Yoga Practice. The Vāyus.

हृदयस्ति पञ्चजं दिव्यं दिव्यलिङ्गेन भूषितम् ।
कादिटान्ताक्षरोपेतं द्वादशार्णविभूषितम् ॥ १ ॥

In the heart, there is a brilliant lotus with twelve petals adorned with brilliant signs. It has the letters from k to th (i.e., k, kh, g, gh, ñ, ch, chh, j, jb, ñ, t, ðh.), the twelve beautiful letters.

प्राणो वसति तत्रैव वासनाभिरलङ्घतः ।

अनादिकर्मसंस्थिष्टः प्राप्याह्मारसंयुतः ॥ २ ॥

2. The *Prāna* lives there, adorned with various desires, accompanied by its past works, that have no beginning, and joined with egoism (*ahankāra*.)

Note :—The heart is in the centre where there is the seed च

प्राणस्य वृत्तिभेदेन नामानि विविधानि च ।

वर्तन्ते सानि सर्वाणि कथितुं नैव शक्यते ॥ ३ ॥

3. From the different modifications of the *Prāna*, it receives various names ; all of them cannot be stated here.

प्राणोऽपानः समानश्चादानो व्यानश्च पञ्चमः ।

नागः कूर्मश्च कृकरो देवदत्तो धनञ्जयः ॥ ४ ॥

4. *Prāna*, *apāna*, *samāna*, *udāna*, *vyāna*, *ñaga*, *kurma*, *Krikara*, *deradatta*, and *dhananjaya*.

दश नामानि मुख्यानि मयोक्तानोह शास्त्रके ।

कुर्वन्ति तेऽत्र कार्याणि प्रेरितानि स्वकर्मभिः ॥ ५ ॥

5. These are the ten principal names, described by me in this *Śāstra* ; they perform all the functions, incited thereto by their own actions.

अत्रापि वायवः पञ्च मुख्याः स्युर्दशतः पुनः ।

तत्रापि षष्ठ्यक्त्तरौ प्राणापानौ मयोदितौ ॥ ६ ॥

6. Again, out of these ten, the first five are the leading ones ; even among these, the *Prāna* and *Apāna* are the highest agents, in my opinion.

कृदि प्राणो गुदेऽपानः समानो नाभिमण्डले ।

उदानः कण्ठदेशस्यो व्यानः सर्वशरीरगः ॥ ७ ॥

7. The seat of the *Prāna* is the heart ; of the *apāna*, anus ; of the *samāna*, the region about the navel ; of the *udāna*, the throat ; while the *vyāna* moves all over the body.

नागादिवायवः पञ्च ते कुर्वन्ति च विग्रहे ।
उद्गारोन्मीलनं क्षुत्तुङ्गमा हिक्का च पञ्चमः ॥ ८ ॥

8. The five remaining *vāyus*, the *nāga*, etc., perform the following functions in the body :—Eructation, opening the eyes, hunger and thirst, gaping or yawning, and lastly hiccup.

अनेन विधिना ये वै ब्रह्मादं वेत्ति विग्रहम् ।
सर्वपापविनिर्मुक्तः स याति परमां गतिम् ॥ ९ ॥

9. He who in this way knows the microcosm of the body, being absolved from all sins, reaches the highest state.

(2).—*The Guru.*

अधुना कथयिष्यामि द्वित्रं योगस्य सिद्धये ।
यज्ञात्वा नावसीदन्ति योगिनो योगसाधने ॥ १० ॥

10. Now I shall tell you, how easily to attain success in Yoga, by knowing which the Yogis never fail in the practice of Yoga.

भवेद्वीर्यवती विद्या गुरुवक्त्रसमुद्धा ।
अन्यथा फलहीना स्याद्विर्याव्यतिदुःखदा ॥ ११ ॥

11. Only the knowledge imparted by a Guru, through his lips, is powerful and useful; otherwise it becomes fruitless, weak and very painful.

गुरुं सन्तोष्य यत्नेन ये वै विद्यामुपासते ।
अवलम्बेन विद्यायास्तस्याः फलमवाप्नुयात् ॥ १२ ॥

12. He who is devoted to any knowledge, while pleasing his Guru with every attention, readily obtains the fruit of that knowledge.

गुरुः पिता गुरुर्माता गुरुदेवो न संशयः ।
कर्मणा मनसा वाचा तस्मात्सर्वेः प्रसेद्यते ॥ १३ ॥

13. There is not the least doubt that Guru is father, Guru is mother, and Guru is God even; and as such, he should be served by all with their thought, word and deed.

गुरुप्रसादतः सर्वं लभ्यते शुभमात्मनः ।
तस्मात्सेव्यो गुरुर्नित्यमन्यथा न शुभं भवेत् ॥ १४ ॥

14. By Guru's favour everything good relating to one's self is obtained. So the Guru ought to be daily served; else there can be nothing auspicious.

प्रदक्षिणाग्रथं कृत्वा स्पृष्टा सत्त्वेन पाणिना ।
अष्टागेन नमस्कुर्याद् गुरुपादसरोद्धम् ॥ १५ ॥

15. Let him salute his Guru after walking three times round him, and touching with his right hand his lotus-feet.

(3).—*The Adhikāri.*

श्रद्धयात्मवतां पुंसां सिद्धिर्भवति निश्चिता ।
अन्येषाऽन्नं न सिद्धिः स्यात्स्माद्यत्नेन साधयेत् ॥ १६ ॥

16. The person who has control over himself attains verily success through faith ; none other can succeed. Therefore, with faith, the Yoga should be practised with care and perseverance.

न भवेत्संगगुकानां तथाऽविश्वासिनामपि ।
गुरुपूजाविहीनानां तथा च बहुसंगोनाम् ॥ १७ ॥
मिथ्यावादरतानां च तथा लिङ्गुरभाषिणाम् ।
गुरुसन्तोषहीनानां न सिद्धिः स्यात्कदाचन ॥ १७ ॥

17. Those who are addicted to sensual pleasures or keep bad company, who are disbelievers, who are devoid of respect towards their Guru, who resort to promiscuous assemblies, who are addicted to false and vain controversies, who are cruel in their speech, and who do not give satisfaction to their Guru never attain success.

फलिष्यतीति विश्वासः सिद्धेः प्रथमलक्षणम् ।
द्वितीयं श्रद्धया युक्तं तृतीयं गुरुपूजनम् ॥
चतुर्थं समताभावं पञ्चमेन्द्रियलिङ्गम् ।
षष्ठुं च प्रमिताहारं सप्तमं नैव विद्यते ॥ १८ ॥

18. The first condition of success is the firm belief that it (vidyā) must succeed and be fruitful ; the second condition is having faith in it ; the third is respect towards the Guru ; the fourth is the spirit of universal equality ; the fifth is the restraint of the organs of sense ; the sixth is moderate eating, these are all. There is no seventh condition.

योगोपदेशं संप्राप्य लभ्वा योगविदं गुरुम् ।
गुरुपादिष्टविधिना धिया निश्चित्य साधयेत् ॥ १९ ॥

19. Having received instructions in Yoga, and obtained a Guru who knows Yoga, let him practise with earnestness and faith, according to the method taught by the teacher.

(4).—*The Place, Etc.*

सुशोभने मठे योगी पश्चासनसमन्वितः ।
आसनोपरि संविश्य पवनाभ्यासमाचरेत् ॥ २० ॥

20. Let the Yogi go to a beautiful and pleasant place of retirement or a cell, assume the posture *padmāsana*, and sitting on a seat (made of *kusa* grass) begin to practise the regulation of breath.

समकायः प्राञ्जलिश्च प्रणम्य च गुरुन् सुधीः ।
दक्षे वामे च विष्णेशं क्षत्रपालांशिकां पुनः ॥ २१ ॥

21. The wise beginner should keep his body firm and inflexible, his hands joined as if in supplication, and salute the Gurus on the left side. He should also pay salutations to Ganesa on the right side, and again to the guardians of the worlds and goddess Ambikâ, who are on the left side.

(5).—*The Prândyâma.*

ततश्च दक्षांगुष्ठेन निरुद्धरं पिंगलां सुधीः ।
इडया पूरयेद्वायुं यथाशक्त्या तु कुम्भयेत् ॥
ततस्त्वयज्ञा पिंगलयाशनैरेव न वेगतः ॥ २२ ॥

22. Then let the wise practitioner close with his right thumb the *pingala* (the right nostril), inspire air through the *Idâ* (the left nostril); and keep the air confined—suspend his breathing—as long as he can; and afterwards let him breathe out slowly, and not forcibly, through the right nostril.

पुनः पिंगलयाऽप्यूर्यं यथाशक्त्या तु कुम्भयेत् ।
इडया रेचयेद्वायुं न वेगेन शनैःशनैः ॥ २३ ॥

23. Again, let him draw breath through the right nostril, and stop breathing as long as his strength permits; then let him expel the air through the left nostril, not forcibly, but slowly and gently.

इदं योगविधानेन कुर्याद्विंशतिकुम्भकान् ।
सर्वद्वन्द्वविनिर्मुक्तः प्रत्यहं विगतालसः ॥ २४ ॥

24. According to the above method of Yoga, let him practise twenty *kumbhakas* (stopping of the breath). He should practise this daily without neglect or idleness, and free from all duals (of love and hatred, and doubt and contention), etc.

प्रातःकाले च मध्याहे सूर्यास्ते चार्द्धरात्रके ।
कुर्यादेवं चतुर्वारं कालेवेतेषु कुम्भकान् ॥ २५ ॥

25. These *kumbhakas* should be practised four times:—once (1) *early* in the morning at sun-rise, (2) then at *mid-day*, (3) the third at *sun-set*, and (4) the fourth at *mid-night*.

इत्यं मासत्रयं कुर्यादनालस्या दिने दिने ।
ततो नाडीविशुद्धिः स्यादविलम्बेन निश्चितम् ॥ २६ ॥

26. When this has been practised daily, for three months, with regularity, the *nddis* (the vessels) of the body will readily and surely be purified.

यदा तु नाडीशुद्धिः स्थायोगिनस्तस्त्वदर्शिनः ।
तदा विक्षत्तदोषश्च भवेदारमभसम्भवः ॥ २७ ॥

27. When thus the *nâdis* of the truth-perceiving Yogi are purified, then his defects being all destroyed, he enters the first stage in the practice of Yoga called *ârambha*.

चिन्हानि योगिनो देहे दृश्यन्ते नाडिशुद्धितः ।
कथ्यन्ते तु समस्तान्यङ्कानि संक्षेपतो मया ॥ २८ ॥

28. Certain signs are perceived in the body of the Yogi whose *nâdis* have been purified. I shall describe, in brief, all these various signs.

समकायः सुगन्धिश्च सुकान्तिः स्वरसाधकः ।
आरम्भटकश्चैव यथा परिचयत्तदा ॥
निष्पत्तिः सर्वयोगेषु योगावस्था भवन्ति ताः ॥ २९ ॥

29. The body of the person practising the regulation of breath becomes harmoniously developed, emits sweet scent, and looks beautiful and lovely. In all kinds of Yoga, there are four stages of *prâñayâma* :— 1, *Ârambha*-avasthâ (the state of beginning) ; 2, *Ghaṭa*-avasthâ (the state of co-operation of Self and Higher Self) ; 3, *Parichaya*-avasthâ (knowledge) ; 4, *Nishpattiavasthâ* (the final consummation).

आरम्भः कथितोऽस्माभिरशुना वायुसिद्धये ।
अपरः कथ्यते पश्चात्सर्वदुःखैष्वानाशनः ॥ ३० ॥

30. We have already described the beginning or *Arambha*-avasthâ of *prâñayâma* ; the rest will be described hereafter. They destroy all sin and sorrow.

ग्रीष्मवहिः सुमोगी च सुखीसर्वाङ्गसुन्दरः ।
संपूर्णहृदयो योगी सर्वोत्साहबलान्वितः ॥
जायते योगिनोऽवश्यमेतत्सर्वं कलेवरे ॥ ३१ ॥

31. The following qualities are surely always found in the bodies of every Yogi :—Strong appetite, good digestion, cheerfulness, handsome figure, great courage, mighty enthusiasm and full strength.

अथ वज्रं प्रवश्यामि योगविभ्रकरं परम् ।
येन संसारदुःखाद्यं तीर्त्वा यास्यन्ति योगिन ॥ ३२ ॥

32. Now I tell you the great obstacles to Yoga which must be avoided, as by their removal the Yogis cross easily this sea of worldly sorrow.

(6).—*The things to be renounced.*

आम्लं रक्षं तथा तीक्ष्णं लघुणं सार्षपं कदुम् ।
बहुलं ग्रमणं प्रातःऽस्नानं तैलविद्वाहकम् ॥

स्त्रेयं हिंसां जनद्वेषज्वाहङ्कारमनार्जवम् ।
उपवासमसत्यज्ज्व मोक्षज्ज्व प्राणिपीडनम् ॥
खीसङ्कुमग्निसेवां च बह्नालापं प्रियाप्रियम् ।
अतीव भोजनं योगी स्यजेदेतानि निष्क्रितम् ॥ ३३ ॥

33. The Yogi should renounce the following :—1 Acids, 2 astringents, 3 pungent substances, 4 salt, 5 mustard, and 6 bitter things; 7 much walking, 8 early bathing (before sunrise) and 9 things roasted in oil; 10 theft, 11 killing (of animals) 12 enmity towards any person, 13 pride, 14 duplicity, and 15 crookedness; 16 fasting, 17 untruth, 18 thoughts other than those of moksha, 19 cruelty towards animals; 20 companionship of women, 21 worship of (or handling or sitting near) fire, and 22 much talking, without regard to pleasantness or unpleasantness of speech, and lastly, 23 much eating.

(7).—*The means.*

उपायं च प्रवस्थामि क्षिप्रं योगस्य सिद्धये ।
गोपनीयं साधकानां येन सिद्धिर्भवेत्स्त्वं ॥ ३४ ॥

34. Now I will tell you the means by which success in Yoga is quickly obtained; it must be kept secret by the practitioner so that success may come with certainty.

धृतं क्षीरं च मिष्ठानं ताम्बूलं चूर्णवर्जितम् ।
कर्पूरं निष्ठुषं मिष्ठं सुमठं सूक्ष्मरन्ध्रकम् ॥
सिद्धान्तध्रष्टवं नित्यं वैराग्यगृहसेवनम् ।
नामसङ्कीर्तनं विष्णेः सुनादध्रष्टवं परम् ॥
धृतिः क्षमा तपः शौचं ह्रीर्मितिर्गुरुसेवनम् ।
सदैतानि परं योगी नियमानि समाचरेत् ॥ ३५ ॥

35. The great Yogi should observe always the following observances :—He should use 1 clarified butter, 2 milk, 3 sweet food, and 4 betel without lime, 5 camphor; 6 kind words, 7 pleasant monastery or retired cell, having a small door; 8 hear discourses on truth, and 9 always discharge his household duties with *vairāgya* (without attachment) 10 sing the name of Vishnu; 11 and hear sweet music, 12 have patience, 13 constancy, 14 forgiveness, 15 austerities, 16 purifications, 17 modesty, 18 devotion, and 19 service of the Guru.

अनिलेऽर्कप्रवेशे च भाक्तव्यं योगिभिः सदा ।
वायै प्रविष्टे शशिनि शयनं साधकोत्तमैः ॥ ३६ ॥

36. When the air enters the sun, it is the proper time for the Yogi to take his food (*i.e.*, when the breath flows through the *Pingalâ*); when

the air enters the moon, he should go to sleep (i.e., when the breath flows through the left nostril or the *Idâ*).

सद्यो भुक्तेऽपि क्षुधिते नाभ्यासः कियते बुधैः ।
अभ्यासकाले प्रथमं कुर्यात्स्तीराज्यभोजनम् ॥ ३७ ॥

37. The Yoga (*prâṇâyâma*) should not be practised just after the meals, nor when one is very hungry ; before beginning the practice, some milk and butter should be taken.

ततोऽभ्यासे स्थिरीभूते न ताहृङ्गनियमग्रहः ।
अभ्यासिना विभोक्तव्यं स्तोकं स्तोकमनेकधा ॥
पूर्वोक्तकाले कुर्यात्तु कुम्भकान्प्रतिवासरे ॥ ३८ ॥

38. When one is well established in his practice, then he need not observe these restrictions. The practitioner should eat in small quantities at a time, though frequently ; and should practise *kumbhaka* daily at the stated times.

ततो यथेष्टा शक्तिः स्याद्योगिनो वायुधारणे ।
यथेष्टं धारणाद्वायोः कुम्भकः सिद्ध्यति ध्रुवम् ॥
केवले कुम्भके सिद्धे किं न स्यादिह योगिनः ॥ ३९ ॥

39. When the Yogi can, of his will, regulate the air and stop the breath (whenever and how long) he likes, then certainly he gets success in *kumbhaka*, and from the success in *kumbhaka* only, what things cannot the Yogi command here ?

The first stage.
स्वेदः संजायते देहे योगिनः प्रथमोदयमे ।
यदा संजायते स्वेदो मर्दनं कारयेत्सुधीः ॥
अन्यथा विप्रहे धर्तुर्नष्टो भवति योगिनः ॥ ४० ॥

40. In the first stage of *prâṇâyâma*, the body of the Yogi begins to perspire. When it perspires, he should rub it well, otherwise the body of the Yogi loses its *dhdtu* (humors).

The second and third stages.
द्वितीये हि भवेत्कम्पो दारुर्ती मध्यमे मता ।
ततोऽधिकतराभ्यासादृगगनेचरसाधकः ॥ ४१ ॥

41. In the second stage, there takes place the trembling of the body ; in the third, the jumping about like a frog ; and when the practice becomes greater, the adept walks in the air.

Vâyusiddhi.
योगी पश्चासनस्थोऽपि भुवमुत्सृज्य वर्तते ।
वायुसिद्धिस्तदा ह्येया संसारध्वान्तनाशिनी ॥ ४२ ॥

42. When the Yogi, though remaining in *Padmâsana*, can rise in the air and leave the ground, then know that he has gained *Vâyu-siddhi* (success over air), which destroys the darkness of the world.

तावस्त्वालं प्रकृदीत योगोक्तनियमग्रहम् ।
अल्पनिद्रा पुरीषं च स्तोकं मूत्रं च जायते ॥ ४३ ॥

43. But so long (as he does not gain it), let him practise observing all the rules and restrictions laid down above. From the perfection of *prâṇâyâma*, follows decrease of sleep, excrements and urine.

अरोगित्वमदीनत्वं योगिनस्तत्त्वदर्शनः ।
स्वेदो लाला कृमिश्वैव सर्वथैव न जायते ॥ ४४ ॥

44. The truth-perceiving Yogi becomes free from disease, and sorrow or affliction; he never gets (putrid) perspiration, saliva and intestinal worms.

कफपित्तानिलाश्वैष साधकस्य कलेवरे ।
तस्मिन्काले साधकस्य भोज्येष्वनियमग्रहः ॥ ४५ ॥

45. When in the body of the practitioner, there is neither any increase of phlegm, wind, nor bile; then he may with impunity be irregular in his diet and the rest.

अत्यल्पं बहुधा भुक्त्वा योगी न व्यथते हि सः ।
अथाभ्यासवशायोगी भूचरों सिद्धिमान्तुयात् ॥
यथा दर्दुरजन्तुर्ना गतिः स्यात्पाणिताङ्नात् ॥ ४६ ॥

46. No injurious results then would follow, were the Yogi to take a large quantity of food, or very little, or no food at all. Through the strength of constant practice, the Yogi obtains *Bhuchari-siddhi*, he moves as the frog jumps over the ground, when frightened away by the clapping of hands.

सन्त्यत्र अहवेऽविद्वा दारुणा दुर्निवारणाः ।
तथापि साधयेद्योगी प्राणैः कंठगतैरपि ॥ ४७ ॥

47. Verily, there are many hard and almost insurmountable obstacles in Yoga, yet the Yogi should go on with his practice at all hazards; even were his life to come to the throat.

ततो रहस्युपाविष्टः साधकः संयतेन्द्रियः ।
प्रणवं प्रजपेहीर्षं विद्वाना नाशहेतवे ॥ ४८ ॥

48. Then let the practitioner, sitting in a retired place and restraining his senses, utter by inaudible repetition, the long *pranava* OM, in order to destroy all obstacles.

Note.—The A.U.M. all three should be distinctly uttered.

पूर्वार्जितानि कर्माणि प्राणायामेन निश्चितम् ।
नाशयेत्साधको धीमानिहलोकोऽङ्गवानि च ॥ ४९ ॥

49. The wise practitioner surely destroys all his *karma*, whether acquired in this life or in the past, through the regulation of breath.

पूर्वार्जितानि पापानि पुण्यानि विविधानि च ।
नाशयेत्प्रोदशप्राणायामेन योगि पुंगवः ॥ ५० ॥

50. The great Yogi destroys by sixteen *prāṇāyāmas* the various virtues and vices accumulated in his past life.

पापतूलचयानादौप्रदहेत्प्रलयाग्निना ।
ततः पापविनिर्मुक्तः पश्चात्पुण्यानि नाशयेत् ॥ ५१ ॥

51. This *prāṇāyāma* destroys sin, as fire burns away a heap of cotton ; it makes the Yogi free from sin ; next it destroys the bonds of all his good actions.

प्राणायामेन योगीन्द्रो लङ्घवैश्वर्याष्टुकानि वै ।
पापपुण्योदधिं तीर्त्वा ब्रैलैक्ष्यवरतामियात् ॥ ५२ ॥

52. The mighty Yogi having attained, through *prāṇāyāma*, the eight sorts of psychic powers, and having crossed the ocean of virtue and vice, moves about freely through the three worlds.

Increase of duration.

ततोऽन्यासकमेतौव घटिकावितयं भवेत् ।
यैन स्यात्सकलासिद्धियोगिनः स्वेत्सता भ्रुवम् ॥ ५३ ॥

53. Then gradually he should make himself able to practise for three *gharis* (one hour and a half at a time, he should be able to restrain breath for that period). Through this, the Yogi undoubtedly obtains all the longed-for powers.

Siddhis or Perfections.

वाक्षिसधिः कामचारित्वं दूरदृष्टिस्तथैव च ।
दूरश्रुतिः सूर्यमहिष्टिः परकायप्रवेशनम् ॥
विएमूत्रलेपने स्वर्णमहश्यकरणं तथा ।
भवन्त्येतानि सर्वाणि ज्ञेचरत्वं च योगिनाम् ॥ ५४ ॥

54. The Yogi acquires the following powers :—*vākya siddhi* (prophecy), transporting himself everywhere at will (*Kāmachāri*), clairvoyance (*duradrishthi*), clairaudience (*durashruti*), subtle-sight (*shukshma-drishti*), and the power of entering another's body (*parakāyapravesana*), turning base metals to gold by rubbing them with his excrements and urine, and the power of becoming invisible, and lastly, moving in the air.

II — *The Ghata Avastha.*

यदा भवेद्दावसा पवनाभ्यासने परा ।
तदा संसारचक्रेस्मशास्ति यज्ञ सधारयेत् ॥ ५५ ॥

55. When, by the practice of *Prâṇâyâma*, the Yogi reaches the state of *ghata* (water-jar), then for him there is nothing in this circle of universe which he cannot accomplish.

प्राणायाननादिंदुजीवात्मपरमात्मनः ।
मिलित्वा घटते यस्मात्तस्माद्वै घट उच्यते ॥ ५६ ॥

56. The *ghata* is said to be that state in which the *prâna* and the *apâna vâyus*, the *nâda* and the *vindu*, the *jiવात्मा* (the Human Spirit) and the *Paramâत्मा* (the Universal Spirit) combine and co-operate.

याममात्रं यदा धर्तुं समर्थः स्यात्तदाद्युतः ।
प्रस्याहारस्तदैव स्याक्षात्तरा भवति ध्रुवम् ॥ ५७ ॥

57. When he gets the power of holding breath (*i.e.*, to be in trance) for three hours, then certainly the wonderful state of *pratyâhârâ* is reached without fail.

यं यं जानाति योगीन्द्रस्तं तमात्मेति भावयेत् ।
थैरिन्द्रियैर्यद्विधानस्तदिन्द्रियजयो भवेत् ॥ ५८ ॥

58. Whatever object the Yogi perceives, let him consider it to be the spirit. When the modes of action of various senses are known, then they can be conquered.

याममात्रं यदा पूर्णं भवेद्भ्यासयोगतः ।
एकवारं प्रकुर्वीत तदा योगी च कुम्भकम् ॥
दण्डाष्टकं यदा वायुर्निश्चलो योगिनो भवेत् ।
स्वसामर्थ्यात्तदागुष्टे तिष्ठेद्वातुलवत्सुधीः ॥ ५९ ॥

59. When, through great practice, the Yogi can perform one *kumbhaka* for full three hours, when for eight *dandas* (=3 hours) the breathing of the Yogi is suspended, then that wise one can balance himself on his thumb; but he appears to others as insane.

III.—*The Parichaya.*

ततः परिचयाद्यसा योगिनोऽभ्यासतो भवेत् ।
यदा वायुश्वंदसूर्यं स्तक्ता तिष्ठति निश्चलम् ॥
वायुः परिचितो वायुः सुषुक्ष्मा व्योग्नि संचरेत् ॥ ६० ॥

60. After this, through exercise, the Yogi reaches the *Parichaya avastha*. When the air leaving the sun and the moon (the right and the left nostrils), remains unmoved and steady in the ether of the tube *sushumna*, then it is in the *parichaya* state.

क्रियाशक्तिं गृहीत्वैव चक्रान्बिस्त्वा सुनिश्चितम् ।
यदा परिचयावस्था भवेदभ्यासयोगतः ॥
त्रिकूटं कर्मणां योगी तदा पश्यति निश्चितम् ॥ ६१ ॥

61. When he, by the practice of Yoga, acquires power of action (*kriyâ shakti*) and pierces through the six *chakras*, and reaches the sure condition of *parichaya*, then the Yogi, verily, sees the three-fold effects of *karma*.

ततश्च कर्मकूटानि प्रणवेन विनाशयेत् ।
स योगी कर्मभोगाय कायन्वृहं समाचरेत् ॥ ६२ ॥

62. Then, let the Yogi destroy the multitude of *karmas* by the *pranava* (om); let him accomplish *kâyavyuha* (a mystical process of arranging the various *skandas* of the body), in order to enjoy or suffer the consequences of all his actions in one life, without the necessity of re-birth.

अस्मिन्काले महायोगी पञ्चधा धारणं चरेत् ॥
येन भूरादिसिद्धिः स्याच्चतो भूतभयापहा ॥ ६३ ॥

63. At that time let the great Yogi practise the five-fold *dhârand* forms of concentration on Vishnu, by which command over the five elements is obtained, and fear of injuries from any one of them is removed. (Earth, water, fire, air, *âhas* cannot harm him.)

Note.—He should perform 5 *Kumbhakas* at each centre or *Chakra*.

आधारे घटिकाः पञ्च लिंगस्थाने तथैव च ।
तदूर्ध्वं घटिकाः पञ्च नाभिहृन्मध्यके तथा ॥
भूमस्थार्थं तथा पञ्च घटिका धारयेत्सुधीः ।
तथा भूरादिना नष्टो योगीन्द्रो न भवेत्पलु ॥ ६४ ॥

64. Let the wise Yogi practise *dhârand* thus:—five *ghatis* (2½ hours) in the *âdhâra* lotus (*Mulâdhara*); five *ghatis* in the seat of the *linga* (*Svâdhisthâna*), five *ghatis* in the region above it, (in the navel, *Manipur*), and the same in the heart (*Anâhata*); five *ghatis* in the throat (*Visuddha*) and, lastly let him hold *dhârani* for five *ghatis* in the space between the two eye-brows (*Ajnâpur*). By this practice the elements cease to cause any harm to the great Yogi.

भेदावी सर्वभूतानां धारणां यः समभ्यस्तेत् ।
शातष्ट्रहृष्टेनापि मृत्युक्तस्य न विद्यते ॥ ६५ ॥

65. The wise Yogi, who thus continually practises concentration (*dhârand*), never dies through hundreds of cycles of the great *Brahma*.

IV.—The Nishpatti.

ततोऽभ्यासक्रमणैव निष्पत्तिर्यागिनो भवेत् ।
अनादिकर्मबीजानि येन तीर्त्योऽमृतं पिबेत् ॥ ६६ ॥

66. After this, through gradual exercise, the Yogi reaches the *Nishpatti-avastha* (the condition of consummation). The Yogi, having destroyed all the seeds of *karma* which existed from the beginning, drinks the waters of immortality.

यदा निष्पत्तिर्भवति समाधेः स्वेनकर्मणा ।
जीवन्मुक्तस्य शांतस्य भवेद्धीरस्य योगिनः ॥
यदा निष्पत्तिसंपन्नः समाधिः स्वेच्छया भवेत् ।
गृहीत्वा चेतनां वायुः क्रियाशक्तिं च वेगवान् ॥
सर्वांश्चकान्वजित्वा च शानशक्तौ विलीयते ॥ ६७ ॥

67. When the *jivan-mukta* (delivered in the present life,) tranquil Yogi has obtained, through practice, the consummation of *saṁādhi* (meditation), and when this state of consummated *saṁādhi* can be voluntarily evoked, then let the Yogi take hold of the *chetanā* (conscious intelligence), together with the air, and with the force of (*kriyā-sakti*) conquer the six wheels, and absorb it in the force called *jñāna-sakti*.

इदानीं क्लृश्चान्यर्थं वक्तव्यं वायुसाधनम् ।
येन संसारचक्रेसिन् भोगहानिर्भवेद्वद्भुवम् ॥ ६८ ॥

68. Now we have described the management of the air in order to remove the troubles (which await the Yogi); through this knowledge of *vāyu-siddhanā* vanish all sufferings and enjoyments in the circle of this universe.

रसनां तालुमूले यः स्थापयित्वा विचक्षणः ।
पिबेत्प्राणालिङ्गं तस्य योगानां संक्षयो भवेत् ॥ ६९ ॥

69. When the skilful Yogi, by placing the tongue at the root of the palate, can drink the *prāna vāyu*, then there occurs complete dissolution of all Yogas (i.e., he is no longer in need of Yoga).*

काकचंद्वा पिबेद्वायुं शीतलं यो विचक्षणः ।
प्राणापानविधानशः स भवेन्मुक्तिभाजनः ॥ ७० ॥

70. When the skilful Yogi, knowing the laws of the action of *Prāna* and *Apāna*, can drink the cold air through the contraction of the mouth, in the form of a crow-bill, then he becomes entitled to liberation.

* Some texts read योगानां instead of योगानि in which case, it will mean "freedom from all diseases."

सरसं यः पिबेद्वायुं प्रत्यहं विधिना सुधीः ।
नश्यन्ति योगिनस्तस्य श्रमदाहजरामयाः ॥ ७१ ॥

71. That wise Yogi, who daily drinks the ambrosial air, according to proper rules, destroys fatigue, burning (fever), decay and old age, and injuries.

रसनामृत्वंगां कृत्वा यश्चन्द्रे सलिलं पिबेत् ।
मासमात्रेण योगीन्द्रो मृत्युं जयति निश्चितम् ॥ ७२ ॥

72. Pointing the tongue upwards, when the Yogi can drink the nectar flowing from the moon (situated between the two eye-brows), within a month he certainly would conquer death.

राजदंतशिलं गाढं संपीड्य विधिना पिबेत् ।
ध्यात्वा कुण्डलिनों द्वेषों षष्मासेन कविर्भवेत् ॥ ७३ ॥

73. When having firmly closed the glottis by the proper yogic method, and contemplating on the goddess Kuṇḍalini, he drinks (the moon fluid of immortality), he becomes a sage or poet within six months.

काकचंचवा पिबेद्वायुं सन्ध्ययोरभयोरपि ।
कुञ्जलिन्या मुखे ध्यात्वा क्षयरोगस्य शान्तये ॥ ७४ ॥

74. When he drinks the air through the crow-bill, both in the morning and the evening twilight, contemplating that it goes to the mouth of the Kuṇḍalini, consumption of the lungs (phthisis) is cured.

अहर्निशं पिबेद्योगी काकचंचवा विचक्षणः ।
पिबेत्याणानिलं तस्य रोगाणां संक्षयो भवेत् ॥
दूरशु तिरुरहस्तिथा स्यादर्शनं खलु ॥ ७५ ॥

75. When the wise Yogi drinks the fluid day and night through the crow-beak, his diseases are destroyed : he acquires certainly the powers of clairaudience and clairvoyance.

दन्तैर्दन्तान्तस्मापीक्ष्य पिबेद्वायुं शानैः शानैः ।
ऊर्ध्वजिह्वा सुमेधावी मृत्युं जयति सोचिरात् ॥ ७६ ॥

76. When firmly closing the teeth (by pressing the upper on the lower jaw), and placing the tongue upwards, the wise Yogi drinks the fluid very slowly, within a short period he conquers death.

षष्मासमाश्रमस्यासं यः करोति दिने दिने ।
सर्वपापविनिमुक्तो रोगाज्ञाशयते हि सः ॥ ७७ ॥

77. One, who daily continues this exercise for six months only, is freed from all sins, and destroys all diseases.

संवत्सरकृताऽभ्यासान्नैरवो भवति भ्रुवम् ।
चणिमादिगुणांलब्ध्वा जितभूतगणः स्वयम् ॥ ७८ ॥

78. If he continues this exercise for a year, he becomes a Bhairava ; he obtains the powers of *animā* &c., and conquers all elements and the elementals.

रसनामूर्खगां कृत्वा क्षणार्थं यदि तिष्ठति ।
क्षणेन मुच्यते योगी व्याधिमृत्युजरादिभिः ॥ ७९ ॥

79. If the Yogi can remain for half a second with his tongue drawn upwards, he becomes free from disease, death, and old age.

रसनां प्राणसंयुक्तां पीड्यमानां विचिंतयेत् ।
न तस्य जायते मृत्युः सत्यं सत्यं मयोदितम् ॥ ८० ॥

80. Verily, verily, I tell you the truth that the person never dies who contemplates by pressing the tongue, combined with the vital fluid or Prāṇa.

पवमभ्यासयोगेन कामरेवो द्वितीयकः ।
न क्षुधा न तृष्णा निद्रा नैव मूर्च्छा प्रजायते ॥ ८१ ॥

81. Through this exercise and Yoga, he becomes like a Kāmadeva, without a rival. He feels neither hunger, nor thirst, nor sleep, nor swoon.

अनेतैव विधानेम योगीन्द्रोऽवनिमण्डुले ।
भवेत्स्वच्छन्दचारी च सर्वापत्परिवर्जितः ॥ ८२ ॥

82. Acting upon these methods the great Yogi becomes in the world perfectly independent ; and freed from all obstacles, he can go everywhere.

न तस्य पुनरावृतिर्मोदते ससुरैरपि ।
पुण्यपार्पैर्न सिद्ध्येत् पतदाश्चरेत् सः ॥ ८३ ॥

83. By practising thus, he is never reborn, nor is tainted by virtue and vice, but enjoys (for ages) with the gods.

The postures.

चतुरशीरथासनानि सम्मित नानाविधानि च ।
तेभ्यश्चतुर्कमादाय मयोक्तानि ब्रवीम्यहम् ॥
सिद्धासनं ततः पश्चासनज्वोग्रं च स्वस्तिकम् ॥ ८४ ॥

84. There are eighty-four postures, of various modes. Out of them, four ought to be adopted, which I mention below :—1, Siddhāsana ; 2, Padmāsana ; 3, Ugrāsana ; 4, Svastikāsana.

1.—*Siddhâsana.*

योनिं संपीड्य यत्तेन पादमूलेन साधकः ।
 मेढोपरि पादमूलं विन्यसेद्योगवित्सदा ॥
 ऊर्ज्जं निरीक्ष्य भ्रूमध्यं निश्चलः संयतेन्द्रियः ।
 विशेषोऽवक्रकायश्च रहस्युद्देशवर्जितः ॥
 एतत्सदासनं क्षेयं सिद्धासनं सिद्धिदायकम् ॥ ८५ ॥

85. The Siddhâsana that gives success to the practitioner is as follows:—Pressing with care by the heel the *yoni*, the other heel the Yogi should place on the *lingam*; he should fix his gaze upwards on the space between the two eyebrows, should be steady, and restrain his senses. His body particularly must be straight and without any bend. The place should be a retired one, without any noise.

येनाभ्यासवशाच्छीघ्रं योगनिष्पत्तिमाप्नुयात् ।
 सिद्धासनं सदा सेव्यं पवनाभ्यासिना परम् ॥ ८६ ॥

86. He who wishes to attain quick consummation of Yoga, by exercise, should adopt the Siddhâsana posture, and practise regulation of the breath.

येन संसारमुत्सृज्य लभते परमा गतिम् ।
 नातः परतरं गुह्यमासनं विद्यते भुवि ॥
 येनानुभ्यासानमाश्रेण योगी पाणाद्विमुच्यते ॥ ८७ ॥

87. Through this posture the Yogi, leaving the world, attains the highest end and throughout the world there is no posture more secret than this. By assuming and contemplating in this posture, the Yogi is freed from sin.

2.—*The Padmâsana.*

उत्तानौ चरणौ कृत्वा उरुसंस्थौ प्रयत्नतः ।
 ऊरुमध्ये तथोत्तानौ पाणी कृत्वा तु ताहशौ ॥
 नासाग्रे विन्यसेद्वृष्टिं दन्तमूलञ्च जिह्वया ।
 उत्तोल्य चित्रुकं वक्ष उत्थाय पवनं शनैः ॥
 यथाशक्त्या समाकृत्य पूर्येदुदरं शनैः ।
 यथा शक्त्यैष पश्चात् रेचयेद्विरोधतः ॥
 इदं पश्चासनं प्रोक्तं सर्वव्याधिविनाशनम् ॥ ८८ ॥

88. I describe now the Padmâsana which wards off (or cures) all diseases:—Having crossed the legs, carefully place the feet on the opposite thighs (*i.e.*, the left foot on the right thigh, and *vice versa*); cross both the hands and place them similarly on the thighs; fix the sight on the

tip of the nose ; pressing the tongue against the root of the teeth, (the chin should be elevated, the chest expanded) then draw the air slowly, fill the chest with all your might, and expel it slowly, in an unobstructed stream.

तुर्लभं येन केनापि धीमता लभ्यते परम् ॥ ८९ ॥

89. It cannot be practised by everybody ; only the wise attains success in it.

अनुष्टाने कृते प्राणः समश्वलति तत्क्षणात् ।
भवेदभ्यासने सम्यक्साधकस्य न संशयः ॥ ९० ॥

90. By performing and practising this posture, undoubtedly the vital airs of the practitioner at once become completely equable, and flow harmoniously through the body.

पश्चासने स्थिते योगी प्राणापानविधानतः ।
पूर्वेत्स विमुक्तः स्पात्सत्यं सत्यं वदाम्यहम् ॥ ९१ ॥

91. Sitting in the Padmâsana posture, and knowing the action of the *Prâna* and *Apâna*, when the Yogi performs the regulation of the breath, he is emancipated. I tell you the truth. Verily, I tell you the truth.

3.—*The Ugrâsana.*

प्रसार्य चरणाद्वन्द्वं परस्परमसंयुतम् ।
स्वपाणिभ्यां हृष्टं धूल्वा जानूपरि दिरो न्यसेत् ॥
आसनेन्द्रियादं प्रोक्तं भवेदनिलक्षीपनम् ।
देहावसानहृरणं पश्चिमोत्तानसंक्षकम् ॥
य एतदासनं श्रो षु षु प्रत्यहं साधयेत्सुधीः ।
षायुः पश्चिममार्गेण तस्य सञ्चरति भ्रुवम् ॥ ९२ ॥

92. Stretch out both the legs and keep them apart ; firmly take hold of head by the hands, and place them on the knees. This is called *Ugrâsana* (the stern-posture), it excites the motion of the air, destroys the dullness and uneasiness of the body, and is also called *Paschimauṭtâna* (the posterior crossed posture.) That wise man who daily practises this noble posture can certainly induce the flow of the air *per viam posteriori*.

एतदभ्यासशीलानां सर्वसिद्धिः प्राप्नायते ।
तस्माद्योगी प्रयत्ने न साधयेत्सञ्चमात्मनः ॥ ९३ ॥

93. Those who practise this obtain all the *siddhis*; therefore, those, desirous of attaining powers, should practise this diligently.

गोपनीयं प्रयत्नेन न देयं यस्य कस्यचित् ।
येन शीघ्रं मरुत्सद्धिर्भवेद् दुःखौधनाशनी ॥ ९४ ॥

94. This should be kept secret with the greatest care, and not be given to anybody and everybody. Through it, *váyu-siddhi* is easily obtained, and it destroys a multitude of miseries.

4.—*The svastikásana.*

जानूर्वोरन्तरे सम्यग्भूत्वा पादतले उभे ।
समकायः सुखासीनः स्वस्तिकं तत्प्रधक्षते ॥ ९५ ॥

95. Place the soles of the feet completely under the thighs, keep the body straight, and sit at ease. This is called the *Svastikásana*.

अनेन विधिना योगी मारुतं साधयेत्सुधीः ।
देहे न क्रमते व्याधिस्तस्य वायुश्च सिद्ध्यश्चति ॥ ९६ ॥

96. In this way, the wise Yogi should practise the regulation of the air. No disease can attack his body, and he obtains *váyu siddhi*.

सुखासनमिदं प्रोक्तं सर्वदुःखप्रणाशनम् ।
स्वस्तिकं योगिभिर्गोप्यं स्वस्तीकरणमुच्चभम् ॥ ९७ ॥

97. This is also called the *Sukhásana*, the easy posture. This health-giving, good *Svastikásana* should be kept secret by the Yogi.

CHAPTER IV.

Yoni-Mudrā. The Sacred Drink of the Kaulas.

आदै पूरक योगेन स्वाधारे पूरयेन्मनः ।
गुदमेद्वत्तरे योनिस्तामाकुंच्य प्रवर्तते ॥ १ ॥

FIRST with a strong inspiration fix the mind in the *ddhár* lotus. Then engage in contracting the Yoni, which is situated in the perineal space.

ब्रह्मयोनिगतं ध्यात्वा कामं कन्दुकसञ्जिभम् ।
सूर्यकेटि प्रतीकाशं चन्द्रकोटिसुशीतलम् ॥
तस्योऽर्चं तु शिखासूक्ष्मा विदूपा परमाकला ।
तथा सहितमात्मानमेकीभूतं विचिन्तयेत् ॥ २ ॥

2 There let him contemplate that the God of Love resides in that Brahma Yoni and that he is beautiful like Bandhuk flower (*Pentapetes Phoenicia*)—brilliant as tens of millions of suns, and cool as tens of millions of moons. Above this (Yoni) is a very small and subtle flame, whose form is intelligence. Then let him imagine that a union takes place there between himself and that flame (the Śiva and Sakti).

गच्छति ब्रह्मार्गेण लिंगप्रयक्षमेष्य वै ।
अमृतं तद्दि स्वर्गस्थं परमानन्दलक्षणम् ॥
श्वेतरक्तं तेजसाढ्यं सुधाधाराप्रवर्षिणम् ।
पित्वा कुलामृतं दिव्यं पुनरेव विशेषकुलम् ॥ ३ ॥

3. (Then imagine that)—There go up through the Sushumna vessel, the three bodies in their due order (i.e., the etheric, the astral and the mental bodies). There is emitted in every chakra the nectar, the characteristic of which is great bliss. Its colour is whitish rosy (pink), full of splendour, showering down in jets the immortal fluid. Let him drink this wine of immortality which is divine, and then again enter the Kula (i.e., perineal space.)

Note.—While these subtle bodies go up, they drink at every stage this nectar, called *Kulāmrita*.

पुनरेव कुलं गच्छेन्मात्रायोगेन नान्यथा ।
सा च प्राणसमाख्याता हस्तिं स्तम्भे मयोदिता ॥ ४ ॥

4. Then let him go again to the Kula through the practice of *mátrá Yoga* (i.e., *prāṇāyāma*.) This Yoni has been called by me in the Tantras as equal to life.

पुनः प्रलीयते तस्यां कालाग्न्यादिशिवात्मकम् ।
योनिमुद्रा परा ह्येषा बन्धत्स्याः प्रकीर्तिः ।
तस्यास्तु बन्धमन्त्रेण तज्जास्ति यज्ञ साधयेत् ॥ ५ ॥

5. Again let him be absorbed in that Yoni, where dwells the fire of death—the nature of Shiva, &c. Thus has been described by me the method of practising the great Yoni-Mudrâ. From success in its practice, there is nothing which cannot be accomplished.

लिङ्गरूपास्तु ये मन्त्राः कीलिताः स्तंभिताश्च ये ।
दग्धामन्त्राः शिखादीना मलिनास्तु तिरस्कृताः ॥
मन्दा बालास्तथा वृद्धाः प्रौढा यौवनगर्विताः ।
अरिपक्षे स्थिता ये च निर्विर्याः सत्त्ववर्जिताः ।
तथा सत्त्वेन हीनाश्च जप्तिताः शतधाकृताः ॥
विधानेन च संयुक्ताः प्रभवन्त्यचिरेण तु ।
सिद्धिमेक्षप्रदाः सर्वे गुरुणा विनियोजिताः ॥
दीक्षयित्वा विधानेन अभिषिद्य सहस्रधा ।
ततो मंत्राधिकारार्थमेषा मुद्रा प्रकीर्तिः ॥ ६ ॥

6. Even those mantras which are deformed (chhinna) or paralyzed (Kilita), scorched (stambhita) by fire, or whose flame has become attenuated, or which are dark, and ought to be abandoned, or which are evil, or too old, or which are proud of their budding youth, or have gone over to the side of the enemy, or weak and essenceless without vitality; or which have been divided into hundreds of parts, even they become fertile through time and method. All these can give powers and emancipation when properly given to the disciple by the Guru, after having initiated him according to proper rites, and bathed him a thousand times. This Yoni-mudrâ has been described, in order that the student may deserve (to be initiated into the mysteries of) and receive the mantras.

ब्रह्माहस्यासहस्राणि श्रेलोक्यमपि घातयेत् ।
नासौ लिप्यति पापेन योनिमुद्रानिष्वनात् ॥ ७ ॥

7. He who practises Yoni-Mudrâ is not polluted by sin, were he to murder a thousand Brâhmaṇas or kill all the inhabitants of the three worlds:—

गुरुहा च सुरापी च स्तेयी च गुरुतल्पगः ।
पतैः पापैर्व बन्धेत योनिमुद्रानिष्वनात् ॥ ८ ॥

8. Were he to kill his teacher or drink wine or commit theft, or violate the bed of his preceptor, he is not stained by these sins also, by virtue of this mudrâ.

तस्मादभ्यासं नित्यं कर्तव्यं मोक्षकाश्विभिः ।
अभ्यासाज्ञाय ते सिद्धिरभ्यासान्मोक्षमाप्नुयात् ॥ ९ ॥

9. Therefore, those who wish for emancipation should *practise* this daily. Through *practice* (*abhyāsa*), success is obtained ; through *practice* one gains liberation.

संविदं लभते भ्यासाद्योगेभ्यासात्प्रवर्तते ।
मुद्राणां सिद्धिरभ्या सादभ्यासाद्यायुसाधनम् ॥
कालबज्ज्वनमभ्यासात्तथा मृत्युज्ञयो भवेत् ॥ १० ॥

10. Perfect consciousness is gained through *practice*. Yoga is attained through *practice* ; success in *Mudrās* comes by *practice* ; through *practice* is gained success in *prāṇayāma*. Death can be cheated of its prey through *practice*, and man becomes the conqueror of death by *practice*.

धाक्षिसिद्धिः कामचारित्वं भवेदभ्यासयोगतः ॥
योनिमुद्रा परं गोप्या न देया यस्य कस्यचित् ।
सर्वं तथा नैव दातव्या ग्राह्यैः कण्ठगतैरपि ॥ ११ ॥

11. Through *practice* one gets the power of *vāch* (prophecy), and the power of going everywhere, through mere exertion of will. This *Yoni-mudrā* should be kept in great secrecy, and not be given to everybody. Even when threatened with death, it should not be revealed or given to others.

The Awakening of Kundalini.

असुना कथयिष्यामि योगसिद्धिकरं परम् ।
गोपनीयं सुसिद्धानां योगं परमदुर्लभम् ॥ १२ ॥

12. Now I shall tell you the best means of attaining success in Yoga. The practitioners should keep it secret. It is the most inaccessible Yoga.

सुसा गुरुप्रसादेन यदा जागर्ति कुण्डली ।
तदा सर्वाणि पश्चाति भिद्यन्ते ग्रन्थयोपि च ॥ १३ ॥

13. When the sleeping goddess Kundalini is awakened, through the grace of Guru, then all the lotuses and the bonds are readily pierced through and through.

तस्मात्सर्वप्रयत्नेन प्रबोधयितुमीश्वरीम् ।
ब्रह्मरन्ध्रमुखे सुसां मुद्राभ्यासं समाचरेत् ॥ १४ ॥

14. Therefore, in order that the goddess, who is asleep in the mouth of the *Brahmarandhra* (the innermost hollow of *Sushumna*) be awakened, the *Mudrās* should be practised with the greatest care.

महामुद्रा महाबन्धो महावेदश्च खेचरी ।
 जालंधरो मूलबंधो विपरीतस्तित्स्तथा ॥
 उड्हानं चैव वज्रोणी दशमे शक्तिचालनम् ।
 इदं हि मुद्रादशकं मुद्राणामुत्तमोत्तमम् ॥ १५ ॥

15. Out of the many Mudrâs, the following ten are the best :—(1) Mahâmudrâ, (2) Mahâbandha, (3) Mahâvedha, (4) Khechari, (5) Jalan-dhar, (6) Mulabandha, (7) Viparîtkaraṇa, (8) Uddana, (9) Vajroṇdi, and (10) Shaktichâlana.

अथ महामुद्राकथनम् ।
 महामुद्रां प्रवक्ष्यामि तन्त्रेऽस्मिन्मम वल्लभे ।
 यां प्राप्य सिद्धाः सिद्धिं च कपिलाद्याः पुरागताः ॥ १६ ॥

16. My dearest, I shall now describe to you the Mahâmudrâ, from whose knowledge the ancient sages Kapila and others obtained success in Yoga.

(1.)—*Mahâ-Mudrâ.*

अपस्थितेन संपीड्य पादमूलेन सादरम् ।
 गुरुपदेशतो योनिं गुदमेद्रान्तरालगाम् ॥
 सव्यं प्रसारितं पादं धृत्वा पाणियुगेन वै ।
 नवद्वाराणि संयम्य चिकुकं हृदयोपरि ॥
 चित्तं चित्तपथे दत्त्वा प्रभवेद्वायुसाधनम् ।
 महामुद्रामवेदेषा सर्वतन्त्रेषु गोपिता ॥
 वामाङ्गेन समयस्य दक्षाङ्गेनाभ्यसेत्युनः
 प्राणायामं समं कृत्वा योगी नियतमानसः ॥ १७ ॥

17. In accordance with the instructions of the Guru, press gently the perineum with the heel of the left foot. Stretching the right foot out, hold it fast by the two hands. Having closed the nine gates (of the body), place the chin on the chest. Then concentrate the vibrations of the mind and inspire air and retain it by kumbhaka (so long as one can comfortably keep it). This is the Mahâmudrâ, held secret in all the Tantras. The steady-minded Yogi, having practised it on the left side, should then practise it on the right side; and in all cases must be firm in prâṇâyâma—the regulation of his breath.

अनेन विधिना योगी मन्त्रभान्योपि सिद्ध्यति ।
 सर्वासामेव नाणीनां चालनं विन्दुमारणम् ॥
 जीवनन्तु कषायस्य पातकानां विनाशनम् ।
 सवरोगोपशामनं जडराङ्गिविवर्धनम् ॥

वपुषा कान्तिममलां जरामृत्युविनाशनम् ।
 वांछितार्थफलं सौख्यमिन्दियागाङ्गच मारणम् ॥
 एतदुक्तानि सर्वाणि योगारुदस्य योगिनः ।
 भवेदभ्यासतोऽवश्यं नात्र कार्या विचारणा ॥ १८ ॥

18. In this way, even the most unfortunate Yogi might obtain success. By this means all the vessels of the body are roused and stirred into activity ; the life is increased and its decay is checked, and all sins are destroyed. All diseases are healed, and the gastric fire is increased. It gives faultless beauty to the body, and destroys decay and death. All fruits of desires and pleasures are obtained, and the senses are conquered. The Yogi fixed in meditation acquires all the above-mentioned things, through practice. There should be no hesitation in doing so.

गौपनीया प्रयत्नेन मुद्रेयं सुरपूजिते ।
 यां तु प्राप्य भवाम्भोधेः पारं गच्छन्ति योगिनः ॥ १९ ॥

19. O ye worshipped of the gods ! know that this Mudrā is to be kept secret with the greatest care. Obtaining this, the Yogi crosses the ocean of the world.

मुद्रा कामदुषा होषा साधकानां भयोदिता ।
 गुप्ताचारेण कर्तव्या न देया यस्य कस्यचित् ॥ २० ॥

20. This Mudrā, described by me, is the giver of all desires to the practitioner ; it should be practised in secrecy, and ought never to be given to everybody.

(2).—*Mahā-Bandha.*

अथ महाबन्धकथनम् ।

ततः प्रसारितः पादो विन्यस्य तमुरुपरि ।
 गुदयोनिं समाकुद्धय कृत्वा चापानमूर्खगम
 योजयित्वा समानेन कृत्वा प्राणमधेमुखम्
 अन्धयेदूर्ध्वगत्यर्थं प्राणापानेन यः सुधोः ।
 कथितोऽप्यं महाबन्धः सिद्धिमार्गप्रदायकः ।
 नाडीजालाद्वस्त्वृहो मूर्धानं याति योगिनः ॥
 उभाभ्यां साधयेत्पद्मचामकै सुप्रयत्नतः ॥ २१ ॥

21. Then (after Māhamudrā), having extended the (right) foot, place it on the (left) thigh ; contract the perineum, and draw the *apāna vāyū* upwards and join it with the *samāna vāyū* ; bend the *prāna vāyū* downwards, and then let the wise Yogi bind them in trinity in the navel (i.e. the *prāna* and the *apāna* should be joined with the *Samāna* in the navel.)



I have told you now the Mahābandha, which shows the way to emancipation. By this, all the fluids in the vessels of the body of the Yogi are propelled towards the head. This should be practised with great care, alternately with both feet.

भवेदद्भ्यासतो वायुः सुषुप्तां मध्यसङ्कृतः ।
अनेन वपुषः पुष्टिर्द्वित्वाऽस्तिपंजरे ॥
संपूर्णहृदयो योगी भवत्येततानि योगिनः ।
वन्धेनानेन योगीन्द्रः साधयेत्सर्वमीप्सितम् ॥ २२ ॥

22. Through this practice, the wind enters the middle channel of the Sushumna, the body is invigorated by it, the bones are firmly knitted, the heart of the Yogi becomes full (of cheerfulness) By this Bandha, the great Yogi accomplishes all his desires.

(3.) —*Mahā-Vedha.*

अथ महावेधकथनम् ।
अपानप्राणयोरैक्यं कृत्वा विभूषनेश्वरि ।
महावेधस्तीते योगी कुक्षिमापूर्यं वायुना ।
स्तिर्त्वौ संताष्टयेद्दोमान्वेधोऽयं कीर्तिंतो मया ॥ २३ ॥

23. O goddess of the three worlds ! when the Yogi, while performing the Mahābandha, causes the union of the *prāna* and *apāna vāyus* and filling in the viscera with air drives it slowly towards the nates, it is called Mahāvedha.

वेधेनानेन संविद्य वायुना योगिरुग्धः ।
प्रथिं सुषुप्तामागेण ब्रह्मप्रथिं भिनस्यसौ ॥ २४ ॥

24. The best of the Yogis having, through the help of the *vāyu*, pierced with this perforator the knot which is in the path of Sushumna, should then pierce the knot of Brahma.

यः करोति सदाभ्यासं महावेधं सुगोपितम् ।
वायुसिद्धिर्भवेत्स्य ज्ञामरणनाशिनी ॥ २५ ॥

25. He who practises this Mahāvedha with great secrecy, obtains *vāyu-siddhi* (success over the wind). It destroys decay and death.

चक्रमन्त्रे स्तिता देवाः कम्पन्ति वायुताष्टनात् ।
कुण्डल्यपि महामाया कैलासे सा विलीयते ॥ २६ ॥

26. The gods residing in the chakras tremble owing to the gentle influx and eflux of air in *prāṇayāma*; the great goddess, Kuṇali Mahā Māyā, is also absorbed in the mount Kailāsa.

महामुद्रामहाबन्धौ निष्फलौ वेधवर्जितौ ।
तस्माद्योगी प्रयत्नेन करोति त्रितयं क्रमात् ॥ २७ ॥

27. The Mahámudra and Mahábandha become fruitless if they are not followed by Mahá-vedha ; therefore, the Yogi should practise all these three successively with great care.

एतत्त्रयं प्रयत्नेन चतुर्वर्णं करोति यः ।
षण्मासाभ्यन्तरं मृत्युं जयत्येव न संशयः ॥ २८ ॥

28. He who practises these three daily four times with great care, undoubtedly conquers death within six months.

एतत्त्रयस्य माहात्म्यं सिद्धो जानाति नेतरः ।
यज्ञात्मा साधकाः सर्वे सिद्धिं सम्यग्लभन्ति वै ॥ २९ ॥

29. Only the siddha knows the importance of these three and no one else ; knowing these, the practitioner obtains all success.

गोपनीया प्रयत्नेन साधकैः सिद्धिमीप्सुभिः ।
अन्यथा च न सिद्धिः स्यान्मुद्राणामेष लिङ्गयः ॥ ३० ॥

30. This should be kept in great secrecy by the practitioner desirous of obtaining power ; otherwise, it is certain that the coveted powers can never be obtained through the practice of Mudrás.

(4.)—*Khechari.*

अथ स्वेच्छीमुद्राकथनम् ।
अुवोरन्तर्गतां हृष्टिं विधाय सुहृदां सुधीः ।
उपविश्यासने वज्रे नानोपद्रववर्जितः ॥
लस्त्रिकास्त्रं स्थिते गर्ते रसनां विपरीतगाम् ।
संयोजयेत्यत्त्वलेन सुधाकूरे विचक्षणः ।
मुद्रैषा स्वेच्छी प्रोक्ता भक्तानामनुरोधतः ॥ ३१ ॥

31. The wise Yogi, sitting in *vajrásana* posture, in a place free from all disturbance, should firmly fix his gaze on the spot in the middle of the two eyebrows,; and reversing the tongue backwards, fix it in the hollow under the epi-glottis, placing it with great care on the mouth of the well of nectar, (*i.e.* closing up the air passage). This mudrā, described by me at the request of my devotees, is the Khechari-Mudrā.

सिद्धीना अनन्ती हृष्टा मम प्राणाधिकप्रिया ।
निरन्तरकृताभ्यासात्पीयूर्णं प्रस्यहं पिबेत् ॥
तेन विप्रहसिद्धिः स्यान्मृत्युमात्रकेसरि ॥ ३२ ॥

32. O, my beloved ! know this to be the source of all success, always practising it let him drink the ambrosia daily. By this he obtains *vigraha-siddhi* (power over the microcosm), even as a lion over the elephant of death.

अपवित्रः पवित्रो वा सर्वावस्था गतोऽपिवा ।
खेचरी यस्य शुद्धा तु स शुद्धो नात्र संशयः ॥ ३३ ॥

33. Whether pure or impure, in whatever condition one may be, if success be obtained in Khechari, he becomes pure. There is no doubt of it.

क्षणार्थं कुरुते यस्तु तीर्त्वा पापमहार्णवम् ।
दिव्यभोगाग्न्प्रभुकृ च सत्कुले स प्रजायते ॥ ३४ ॥

34. He who practises it even for a moment crosses the great ocean of sins, and having enjoyed the pleasures of Deva-world is born into a noble family.

मुद्रैषा खेचरी यस्तु स्वस्थनितो शतन्दितः ।
शतब्रह्मगतेनापि क्षणार्थं मन्यते हि सः ॥ ३५ ॥

35. He who practises this Khechari-Mudrâ calmly and without laziness counts as seconds the period of hundred Brahmâs.

शुरुपदेशतो मुद्रां यो वेत्ति खेचरीमिमाम् ।
नानापापरतो धीमान् स याति परमां गतिम् ॥ ३६ ॥

36. He knows this Khechari-Mudrâ according to the instructions of his Guru, obtains the highest end, though immersed in great sins.

सा प्राणसहश्री मुद्रा यस्मिन्कसिंज दीयते ।
प्रच्छायते प्रयत्नेन मुद्रेण सुरपूजिते ॥ ३७ ॥

37. O, ye adored of gods ! this Mudrâ, dear as life, should not be given to everybody ; it should be kept concealed with great care.

(5.)—*Jalandhara.*

अथ जालन्धरबन्ध ।
बद्धागलशिराजालं हृदये चिकुकं न्यसेत् ।
बन्धोजालन्धरः प्रोक्तो देवानामापि दुर्लभः ॥
नाभिस्ववहिर्जन्मनां सहस्रकमलच्युतम् ।
पिवेत्यीयूषविस्तारं तदर्थं बन्धयेदिमम् ॥ ३८ ॥

38. Having contracted the muscles of the throat press the chin on the breast. This is said to be the Jalandhara-Mudrâ. Even gods reckon it as inestimable. The fire in the region of the navel (i.e., the gastric juice) drinks the nectar which exudes out of the thousand-petalled lotus. [In order to prevent the nectar to be thus consumed], he should practise this Bandha.

बन्धेनानेन पीयुषं स्वयं पिषति शुद्धिमान् ।
अमरत्वात्वं सम्पाद्य मोदते भुवनश्चये ॥ ३९ ॥

39. Through this Bandha, the wise Yogi himself drinks the nectar, and, obtaining immortality, enjoys the three-worlds.

जालन्धरो बन्ध एष सिद्धानां सिद्धिदायकः ।
अभ्यासः क्रियते नित्यं योगिना सिद्धिमिच्छता ॥ ४० ॥

40. This Jalandhara-Bandha is the giver of success to the practitioner ; the Yogi desirous of success should practise it daily.

(6.)—*Mula-Bandha.*

अथ मूलबन्धः ।
पादमूलेन संपीड्य गुदमार्गं सुयन्त्रितम् ।
बलादपानमाकृत्य क्रमाकूर्वं सुचारयेत् ।
कल्पिताऽयं मूलबन्धो जरामरणनाशनः ॥ ४१ ॥

41. Pressing well the anüs with the heel, forcibly draw upwards the *apâna vâyu* slowly by practice. This is described as the Mula-Bandha—the destroyer of decay and death.

अपानप्राणयोरैक्यं प्रकरोत्यधिकलिप्तम् ।
बन्धेनानेन सुतरां योनिमुद्रा प्रसिद्ध्यति ॥ ४२ ॥

42. If, in the course of the practice of this Mudrâ, the Yogi can unite the *apâna* with the *prâna vâyu*, then it becomes of course the Yoni-Mudrâ.

सिद्धायां योनिमुद्रायां किं न सिद्ध्यति भूतले ।
बन्धस्यास्य प्रसादेन गग्ने विजितालसः ॥
पश्चासने स्थितो योगी भुवमुत्सूज्य वर्तते ॥ ४३ ॥

43. He who has accomplished Yoni-Mudrâ, what can he not accomplish in this world. Sitting in the *padmâsana* posture, free from idleness, the Yogi, leaving the ground, moves through the air, by virtue of this Mudrâ.

सुगुसे निर्जने देशे बन्धमेन समभ्यसेत् ।
संसारसागरं तर्तुं यदीच्छेद्योगि पुंगवः ॥ ४४ ॥

44. If the wise Yogi is desirous of crossing the ocean of the world, let him practise this Bandha in secret, in a retired place.

(7.) *Viparit-karana.*

अथ विपरीतकरणी मुद्रा ।
भूतले स्वदिरोदत्त्वा ले नयेष्वरणद्वयम् ।
विपरीतकृतिश्चैषा सर्वतन्त्रेषु गौपिता ॥ ४५ ॥

45. Putting the head on the ground, let him stretch out his legs upwards, moving them round and round. This is *Viparit-karana*, kept secret in all the Tantras.

पत्ताः कुरुते नित्यमभ्यासं याममात्रतः ।
मृत्युं जयति स योगी प्रलये नापि सीदति ॥ ४६ ॥

46. The Yogi who practises it daily for three hours, conquers death, and is not destroyed even in the Pralaya.

कुरुतेऽमृतपानं यः सिद्धानां समतामियात् ।
स सेव्यः सर्वलोकानां बन्धमेनं करोति यः ॥ ४७ ॥

47. He who drinks nectar becomes equal to Siddhas ; he who practises this Bandha becomes an adept among all creatures.

(8.)—*Uddâna-bandha.*

नाभेरुर्ध्वमध्यश्चापि तानं पश्चिममाचरेत् ।
उदुशानवंध एष स्यात्सर्वदुखैष्वानाशनः ॥
उदरे पश्चिमं तानं नाभेरुर्ध्वं तु कारयेत् ।
उड्यानाल्योऽत्र बन्धोय भृत्युमातङ्ककेसरी ॥ ४८ ॥

48. When the intestines above and below the navel are brought to the left side, it is called Uddâna-Bandha—the destroyer of all sins and sorrows. The left side viscera of the abdominal cavity should be brought above the navel. This is Uddâna-Bandha, the lion of the elephant of death.

नित्यं यः कुरुते योगी चतुर्वारं दिने दिने ।
तस्य नाभेरुस्तु शुद्धिः स्याद्येन सिद्धो भवेन्मरु ॥ ४९ ॥

49. The Yogi, who always practises it four times a day, purifies thereby his navel, through which the winds are purified.

षण्मासमभ्यसन्न्योगी मृत्युं जयति निश्चितम् ।
तस्योदराग्निर्ज्वलति रसवृद्धिः प्रजायते ॥ ५० ॥

50. By practising it for six months, the Yogi certainly conquers death ; the gastric fire is kindled, and there takes place an increase of the fluids of the body.

अनेन सुतरां सिद्धिर्विग्रहस्य प्रजायते ।
रोगाणां संक्षयश्चापि योगिनो भवति ध्रुवम् ॥ ५१ ॥

51. Through this, consequently, the *vigrahasiddhi* is also obtained. All the diseases of the Yogi are certainly destroyed by it.

गुरोर्लब्ध्वा प्रश्वलेन साधयेत् विचक्षणः ।
निर्जने सुख्यिते देशे बन्धं परम तुलभम् ॥ ५२ ॥

52. Having learnt the method from the Guru, the wise Yogi should practise it with great care. This most inaccessible Mudrâ should be practised in a retired and undisturbed place.

(10.)—*Shakti-châlan.*

अथ शक्तिचालनमुद्रा ।
आधारकमले सुसां चालयेत्कुण्डलों दृष्टाम् ।
अपानवायुमारुद्धय बलादाकृष्य बुद्धिमान् ।
शक्तिचालनमुद्रेयं सर्वशक्तिप्रदायिनी ॥ ५३ ॥

53. Let the wise Yogi forcibly and firmly draw up the goddess Kuṇḍali sleeping in the *ādhâr* lotus, by means of the *apâna vâyu*. This is Shakti-Châlan Mudrâ, the giver of all powers.

शक्तिचालनमेवं हि प्रस्तुहं यः समाचरेत् ।
आयुर्वृद्धिर्भवेत्स्य रोगाणां च विनाशनम् ॥ ५४ ॥

54. He who practises this Shakti-Châlan daily, gets increase of life and destruction of diseases.

विहाय निद्रा भुजगी स्वयमूर्च्छे भवेत्स्वलु ।
तस्मादभ्यासने कार्यं योगिना सिद्धमिच्छता ॥ ५५ ॥

55. Leaving sleep, the serpent (*i.e.* the Kuṇḍali) herself goes up; therefore let the Yogi desirous of power practise this.

यः करोति सदाभ्यासं शक्तिचालनमुत्तमम् ।
येन विग्रहसिद्धिः स्यादगिमादिगुणप्रदा ।
गुरुपदेशविधिना तस्य मृत्युभयं कुतः ॥ ५६ ॥

56. He who practises always this best Shakti-Châlan according to the instructions of his guru, obtains the *vigraha-siddhi*, which gives the powers of *animâ*, etc., and has no fear of death.

मुहूर्तेष्वयपर्यन्तं विधिना शक्तिचालनम् ।
यः करोति प्रयत्नेन तस्य सिद्धिरदूरतः ।
युक्तासनेन कर्तव्यं योगिभिः शक्तिचालनम् ॥ ५७ ॥

57. He who practises the Shakti-Châlan properly for two seconds, and with care, is very near to success. This Mudrâ should be practised by the Yogi in the proper posture.

एतत्तुमुद्रादशकं न भूतं न भविष्यति ।
एकैकाभ्यासने सिद्धिः सिद्धो भवति नान्यथा ॥ ५८ ॥

58. These are the ten Mudrâs whose equal there never was nor ever shall be: through the practice of any one of them, a person becomes a siddha and obtains success.

इति श्रीदिवसंहितार्थं हरौतीरीसंधारे मुद्राकथनं नाम चतुर्थपटलः समाप्तः ॥ ४ ॥

[Vajronḍî Mudrâ described in this chapter in the original is omitted here, as it is an obscene practice indulged in by low class Tantrists. Translator.]

CHAPTER V.

अथ पञ्चमः पटलः ॥

श्री देव्युवाच ॥ ब्रह्म मे वाक्यमीशानं परमार्थधियं प्रति ।
ये विज्ञाः सन्ति लोकानां वद मे प्रिय शङ्कर ॥ १ ॥

Pârvati.—O Lord, O beloved Shankar ! tell me, for the sake of those whose minds search after the supreme end, *the obstacles and the hindrances to Yoga*.

ईश्वर उवाच ॥ शृणु कैवि प्रवक्ष्यामि यथा विज्ञाः स्थिताः सदा ।
मुक्तिं प्रति नराणां व्व भोगः परमव्यन्धनः ॥ २ ॥

2. *Siva.*—Hear, O Goddess ! I shall tell thee, all the obstacles that stand in the path of Yoga. For the attainment of emancipation, enjoyments (*bhoga*) are the greatest of all impediments.

Bhoga (enjoyment).

अथ भोगरूपयोगविप्रकथनम् ।
नारी शायासनं वस्त्रं धनमस्य विषुम्बनम् ।
ताम्बूलं मध्ययानानि राजैश्वर्यविभूतयः ।
हैमं रौप्यं तथा ताज्जं रक्षाव्यागुरुवेनवः ।
पाण्डित्यं वेदशास्त्राणि नृत्यं गीतं विभूषणम् ।
वंशी वीणा भृदक्षाश्च गजद्रश्चाभवाहनम् ।
दारापत्यानि विषया विज्ञा एते प्रकीर्तिः ।
भोगरूपा इमे विज्ञा धर्मरूपानिमाङ्गुण ॥ ३ ॥

3. Women, beds, seats, dresses, and riches are obstacles to Yoga. Betels, dainty dishes, carriages, kingdoms, lordliness and powers ; gold, silver, as well as copper, gems, aloe wood, and kine ; *learning* the Vedas and the Sâstras ; dancing, singing and ornaments ; harp, flute and drum ; riding on elephants and horses ; wives and children, worldly enjoyments ; all these are so many impediments. These are the obstacles which arise from *bhoga* (enjoyment). Hear now the impediments which arise from ritualistic religion.

Dharma (ritualism of Religion.)

अथ धर्मरूपयोगविप्रकथनम् ।
स्नानं पूजाधिधर्मं तथा मोक्षमयी स्थितिः ।
व्रतोपवासनियममीनमिन्द्रियनिप्राहः ।
स्थेयो ध्यानं तथा मन्त्रो दानं ध्यातिर्दिशासु च ।

धारोकूपताणागादिप्रासादारामकल्पना ।
यज्ञं चान्द्रायणं कुच्छुं तीर्थानि विविधानि च ।
हृष्यन्ते च इमे विज्ञा धर्मरूपेण संस्थिताः ॥ ४ ॥

4. The following are the obstacles which dharma interposes :— ablutions, worship of dieties, observing the sacred days of the moon, fire sacrifice, hankering after *moksha*, vows and penances, fasts, religious observances, silence, the ascetic practices, contemplation and the object of contemplation, *mantras*, and alms-giving, world-wide fame, excavating and endowing of tanks, wells, ponds, convents and groves ; sacrifices, vows of starvation, Chāndrāyaṇa, and pilgrimages.

Jñāna (Knowledge-obstacles).

अथ ज्ञानरूपविप्रकथनम् ।
यत् विज्ञं भवेज्ञानं कथयामि धरानने ।
गौमुखं स्वासनं कुत्वा धौतिप्रक्षालनं च तत् ।
नाडीसत्त्वारविश्वानं प्रस्याहारनिरोधनम् ।
कुक्षिसंचालनं क्षिप्रं प्रवेश इन्द्रियाद्धना ।
नाडीकर्माणि कल्याणि भोजनं धयतां मम ॥ ५ ॥

5. Now I shall describe, O Pārvati, the obstacles which arise from knowledge. Sitting in the *Gomukh* posture and practising *Dhauti* (washing the intestines by *Hatha* Yoga). Knowledge of the distribution of the *nādis* (the vessels of the human body), learning of *pratyāhāra* (subjugation of senses), trying to awaken the *Kundalini* force, by moving quickly the belly (a process of *Hatha* Yoga), entering into the path of the *indriyas*, and knowledge of the action of the *nādis*; these are the obstacles. Now listen to the mistaken notions of diet, O Pārvati.

नवधातुरसं छिन्निश्च शुणिकास्ताह्येत्युनः ।
एककालं समाधिः स्थाप्तिं गभूतमिदं शृणु ॥ ६ ॥

6. That *saṃḍhī* (trance) can be at once induced by drinking certain new chemical essences and by eating certain kinds of food, is a mistake. Now hear about the mistaken notion of the influence of company.

सङ्गमं गच्छ साधुनां संकेतं भज तुर्जनात् ।
प्रवेशनिर्गमे धायेगुर्द्वलक्षं विलोकयेत् ॥ ७ ॥

7. “Keep the company of the virtuous, and avoid that of the vicious” (is a mistaken notion). Measuring of the heaviness and lightness of the inspired and expired air (is an erroneous idea).

पिण्डस्थं रूपसंशब्दच्च रूपस्थं रूपवर्जितम् ।
ब्रह्मैतस्मिन्मतावस्था हृदयच्च प्रशान्त्यति ।
इत्येते कथिता विज्ञा क्षानरूपे व्यवस्थिताः ॥ ८ ॥

8. Brahman is in the body or He is the maker of form, or He has a form, or He has no form, or He is everything—all these consoling doctrines are obstacles. Such notions are impediments in the shape of Jnaña (knowledge).

Four Kinds of Yoga.

अथ चतुर्विधयोगकथनम् ।
मन्त्रयोगो हठशैव लययोगस्तृतीयकः ।
चतुर्थो राजयोगः स्यात्स द्विधाभाववर्जितः ॥ ९ ॥

9. The Yoga is of four kinds:—First Mantra-Yoga, second Hatha-Yoga, third Laya-Yoga, fourth Raj-Yoga, which discards duality.

Sādhaks (Aspirants).

चतुर्थो साधको ष्ठेयो मृदुमध्याधिमात्रकाः ।
अधिमात्रतमः ष्ठे ष्ठो भवाष्ठौ लंघनक्षमः ॥ १० ॥

10. Know that aspirants are of four orders:—mild, moderate, ardent and the most ardent—the best who can cross the ocean of the world.

(Mild) entitled to Mantra-Yoga.

अथ मृदुसाधकलक्षणम् ।
मन्दोत्साही सुसंमूढो व्याधिष्ठो गुरुदूषकः ।
लोभी पापमतिशैव ब्रह्मशी वनिताश्रयः ॥
चपलः कातरो रोगी पराधीनोऽतिनिष्ठुरः ।
मन्दाचारो मन्दवीर्योऽक्षतव्यो मृदुमानवः ॥
द्वादशाष्ठे भवेत्सिद्धिरेतस्य यज्ञतः परम् ।
मन्त्रयोगाधिकारी स ज्ञातव्यो गुरुणा ध्रुवम् ॥ ११ ॥

11. Men of small enterprise, oblivious, sickly and finding faults with their teachers; avaricious, sinful gourmands, and attached helplessly to their wives; fickle, timid, diseased, not independent, and cruel; those whose characters are bad and who are weak—know all the above to be mild sādhaks. With great efforts such men succeed in twelve years; them the teacher should know fit for the Mantra-Yoga.

(Moderate) entitled to Laya-Yoga.

समबुद्धिः क्षमायुक्तः पुष्याकांक्षी प्रियंवदः ।
मध्यस्थः सर्वकार्येषु सामान्यः स्यान्न संशयः ॥
पतञ्जात्वैव गुरुभिर्दीर्यते मुक्तितो लयः ॥ १२ ॥

12. Liberal-minded, merciful, desirous of virtue, sweet in their speech ; who never go to extremes in any undertaking—these are the middling. These are to be initiated by the teacher in Laya-Yoga.

(Ardent) entitled to *Hatha Yoga*

अथ अधिमात्रसाधकलक्षणम्
स्थिरबुद्धिर्लये युक्तः स्वाधीनो धीर्यवानपि ।
महाशयो दयायुक्तः क्षमावान् सत्यवानपि ॥
शूरो वयःशः अद्वावान् गुरुपादाक्षपूजकः ।
योगाभ्यासरतश्चैव क्षातव्यश्चाधिमात्रकः ॥
पतस्य सिद्धिः बड्बर्षे भवेदभ्यासयोगतः ।
पतस्मै दीयते धीरो हठयोगश्च साङ्कृतः ॥ १३ ॥

13. Steady-minded, knowing the Laya-Yoga, independent, full of energy, magnanimous, full of sympathy, forgiving, truthful, courageous, full of faith, worshippers of the lotus-feet of their Gurus, engaged always in the practice of Yoga,—know such men to be adhimâtra. They obtain success in the practice of Yoga within six years, and ought to be initiated in *Hatha-Yoga* and its branches.

(The most ardent) entitled to all *Yogas*

अथ अधिमात्रतमसाधकलक्षणम् ।
महावीर्यान्वितोत्ताही मनोऽहः शौर्यवानपि ।
शास्त्राङ्गोभ्यासशीलश्च निर्माद्यश्च निराकुलः ॥
नष्टयौवनसम्पन्नो मिताद्वारी जितेन्द्रियः ।
निर्भयश्च शुचिर्दक्षो दाता सर्वजनाश्रयः ॥
अधिकारी स्थिरो धीमान् यथेच्छावसितः क्षमी ।
सुशीलो धर्मचारी च गुप्तचेष्टः प्रियवदः ॥
शास्त्रविश्वाससम्पन्नो देवता गुरुपूजकः ।
जनसंगविरक्तश्च महाव्याधि विवर्जितः ॥
अधिमात्रवत्क्षश्च सर्वयोगस्य साधकः ।
त्रिभिः संघत्सरैः सिद्धिरेतस्य नात्र संशयः ॥
सर्वयोगाधिकारी स नात्र कार्यो विचारणा ॥ १४ ॥

14. Those who have the largest amount of energy, are enterprising, engaging, heroic, who know the *śastras*, and are persevering, *free from the effects of blind emotions*, and, not easily confused, who are in the prime of their youth, moderate in their diet, rulers of their senses, fearless, clean, skilful, charitable, a help to all; competent, firm, talented, contented, forgiving, good-natured, religious, *who keep their endeavours secret*, of sweet speech, peaceful, who have faith in scriptures and are worshippers

of God and Guru, who are averse to fritter away their time in society, and are free from any grievous malady, who are acquainted with the duties of the *adhimâtra*, and are the practitioners of every kind of Yoga—undoubtedly, they obtain success in three years ; they are entitled to be initiated in all kinds of Yoga, without any hesitation.

Invocation of the shadow (pratikopâsana).

अथ प्रतीकोपासनम् ।

प्रतीकोपासना कार्या दृष्टादृष्टफलप्रदा ।

पुनाती दर्शनादन्न नाश कार्या विचारणा ॥ १५ ॥

15. The invocation of Pratika (shadow) gives to the devotee the objects seen as well as unseen ; undoubtedly, by its very sight, a man becomes pure.

गाढातपे स्वप्रतिष्ठितेश्वरं निरीक्ष्य विस्फारितलोचनदृश्यम् ।

यदा नभः पश्यति स्वप्रतीकं नभेषुण्ये तत्क्षणमेव पश्यति ॥ १६ ॥

16. In a clear sun-lit sky, behold with a steady gaze your own divine reflection ; whenever this is seen even for a single second in the sky, you behold God at once in the sky.

प्रस्त्रहं पश्यते या वै स्वप्रतीकं नभेषुण्ये ।

आयुर्वृद्धिर्भवेत्स्य न मृत्युः स्यात्कदाच्चन ॥ १७ ॥

17. He who daily sees his shadow in the sky, will get his years increased and will never die an accidental death.

यदा पश्यति समूण्ये स्वप्रतीकं नभेषुण्ये ।

तदा जयमवाप्नोति वायुं निर्जित्य सञ्चरेत् ॥ १८ ॥

18. When the shadow is seen fully reflected in the field of the sky, then he obtains victory ; and conquering the *vâyu*, he goes everywhere.

How to invoke.

At the time of the rising sun, or by moon, let him steadily fix his gaze on the neck of the shadow he throws ; then, after sometime, let him look into the sky ; if he sees a full grey shadow in the sky, it is auspicious.

यः करोति सदाभ्यासं ज्ञात्मानं वस्त्रते परम् ।

पूर्णनदैकपुष्टवं स्वप्रतीकप्रसादतः ॥ १९ ॥

19. He who always practises this and knows the Paramâtmâ, becomes fully happy, through the grace of his shadow.

यात्राकाले विवाहे च शुभे कर्मणि सङ्कुटे ।
पापक्षये पुण्यवृद्धौ प्रतीकोपासनवरेत् ॥ २० ॥

20. At the time of commencing travel, marriage, or auspicious work, or when in trouble, it is of great use. This invocation of the shadow destroys sins and increases virtue.

निरन्तरकृताभ्यासादन्तरे पश्यति भृषम् ।
तदा मुक्तिमवाप्नोति योगी नियतमानसः ॥ २१ ॥

21. By practising it always, he begins at last to see it in his heart, and the persevering Yogi gets liberation.

Râj Yoga.

अंगुष्ठाभ्यासुमे श्रोत्रे तर्जनीभ्यां द्विलोचने ।
नासारन्धे च मध्याभ्यासनामाभ्यां मुखं हृषम् ॥
निरुद्ध्य मारुतं योगी यदैव कुरुते भृषम् ।
तदा लक्षणमात्मानं ज्योतीरुपं स पश्यति ॥ २२ ॥

22. Let him close the ears with his thumbs, the eyes with index fingers, the nostril with the middle fingers, and with the remaining four fingers let him press together the upper and lower lips. The Yogi, by having thus firmly confined the air, sees his soul in the shape of light.

तत्त्वे ज्ञा हृश्यते येन क्षणमात्रं निराकुलम् ।
सर्वपापविनिर्मुक्तः स याति परमां गतिम् ॥ २३ ॥

23. When one sees, without obstruction, this light for even a moment, becoming free from sin, he reaches the highest end.

निरन्तरकृताभ्यासाद्योगी विगतकल्पः ।
सर्ववैहादि विस्मृत्य तदभिज्ञः स्वयं गतः ॥ २४ ॥

24. The Yogi, free from sin, and practising this continually, forgets his physical, subtle and causal bodies, and becomes one with that soul.

यः करोति सदाभ्यासं शुताचारेण मानवः ।
स वै ब्रह्मविलीनः स्यात्पापकर्मरता यदि ॥ २५ ॥

25. He who practises this in secrecy, is absorbed in the Brahman, though he had been engaged in sinful works.

गोपनीयः प्रथलेन सद्यः प्रत्यक्तारकः ।
निर्वाणदायको लोके योगीयं मम वल्लभः ॥
नादः संजायते तस्य क्रमेणाभ्यासतश्च वै ॥ २६ ॥

26. This should be kept secret; it at once produces conviction; it gives *nirvâna* to mankind. This is my most beloved Yoga. From practising this gradually, the Yogi begins to hear the mystic sounds (*nâdas*).

Andhad Sounds.

मत्तभूङ्क्वेणुवीणासहशः प्रथमो व्वलिः ।
 पवमभ्यासतः पश्चात् संसारस्वान्तनाशनम् ॥
 व्वष्टानादसमः पश्चात् व्वलिमेघरवोपमः ।
 व्वलौ तस्मिन्मने दत्त्वा यदा तिष्ठति निर्भयः ॥
 तदा संजायते तस्य लयस्य मम व्वलुभे ॥ २७ ॥

27. The first sound is like the hum of the honey-intoxicated bee, next that of a flute, then of a harp ; after this, by the gradual practice of Yoga, the destroyer of the darkness of the world, he hears the sounds of ringing bells ; then sounds like roar of thunder. When one fixes his full attention on this sound, being free from fear, he gets absorption, O my beloved !

तत्र नादे यदा चित्तं रमते योगिनो भृशम् ।
 विस्मृत्य सकलं बाह्यं नादेन सह शाम्यति ॥ २८ ॥

28. When the mind of the Yogi is exceedingly engaged in this sound, he forgets all external things, and is absorbed in this sound.

एतदभ्यासयोगेन जित्वा सम्यग्गुणान्वहन् ।
 सर्वारभपरित्यागी चिदाकाशे विलीयते ॥ २९ ॥

29. By this practice of Yoga he conquers all the three qualities (i.e., good, bad and indifferent); and being free from all states, he is absorbed in *chidākasha* (the ether of intelligence).

A Secret.

नासनं सिद्धसहशं न कुम्भसहशं वलम् ।
 न खेचरीसमा मुद्रा न नादसहशो लयः ॥ ३० ॥

30. There is no posture like that of *Siddhāsana*, no power like that of *Kumbha*, no *Mudra* like the *Khechari*, and no absorption like that of *nāda* (the mystic sound).

इदानीं कथयिष्यामि मुक्तस्यानुभवं प्रिये ।
 यज्ञात्वा लभते मुक्तिं पापयुक्तोपि साधकः ॥ ३१ ॥

31. Now I shall describe to thee, O dear, the foretaste of salvation, knowing which even the sinful aspirant may obtain salvation.

सम्प्रदर्श्ये श्वरं सम्यक्कृत्वा च योगमुच्चम् ।
 गृहीयात्सुखिते भूत्वा गुरुं सत्त्वोच्य बुद्धिमान् ॥ ३२ ॥

32. Having adored the Lord God properly, and having completely performed the best of the Yogas, and being in a calm and steady state and posture, let the wise Yogi initiate himself into this Yoga by pleasing his Guru.

जीवादि सकलं वस्तुं दत्त्वा योगविदं गुरुम् ।
सन्तोष्यातिप्रयत्नेन योगायं गृह्णते बुधैः ॥ ३३ ॥

33. Having given all his cattle and property to the Guru who knows Yoga, and having satisfied him with great care, let the wise man receive this initiation.

विग्रान्संतोष्य मेधावी नानामंगलसंयुतः ।
ममालये शुचिभूत्वा प्रगृह्णीयाच्छुभात्मकम् ॥ ३४ ॥

34. Having pleased the Brâhmans (and priest), by giving them all kinds of good things, let the wise man receive this auspicious Yoga in my house (i.e., the temple of Shiva) with purity of heart.

संन्यस्यानेन विधिना प्राक्तं विग्रहादिकम् ।
भूत्वा दिव्यवपुर्योगी गृहीयाद्रक्ष्यमाणकम् ॥ ३५ ॥

35. Having renounced by the above methods all his previous bodies (the results of his past karma), and being in his spiritual (or luminous) body, let the Yogi receive this highest Yoga.

पद्मासनस्थितो योगी जनसंगविवर्जितः ।
विज्ञाननाडीद्वितयमङ्गुलीभ्यां निरोधयेत् ॥ ३६ ॥

36. Sitting in the padmâsana posture, renouncing the society of men, let the Yogi press the two *vijñâna nâdîs* (the vessels of consciousness, perhaps coronal arteries) with his two fingers.

सिद्धेस्तदाविभैवति सुखरूपी निरञ्जनः ।
तद्विमन्परिश्रमः कार्यो येन सिद्धो भवेत्सलु ॥ ३७ ॥

37. By obtaining success in this, he becomes all happiness and unstained ; therefore, let him endeavour with all his might, in order to ensure success.

यः करोति सदाभ्यासं तस्य सिद्धिर्वृत्तः ।
शायुसिद्धिर्मवेत्सस्य क्रमादेव न संशयः ॥ ३८ ॥

38. He who practises this always, obtains success within a short time ; he gets also *vâyu-siddhi* in course of time.

सकृद्याः कुरुते योगी पापैर्यं नाशयेद्वधुम् ।
तस्य स्यान्मच्यमे शायोः प्रवेशो नाश संशयः ॥ ३९ ॥

39. The Yogi, who does it even once, verily destroys all sins ; and undoubtedly in him the *vâyus* enter the middle channel.

पतदन्यासशीलो यः स योगी देवपूजितः ।
शायिमादितुर्जालज्वा विचरेद्वसुपनश्रये ॥ ४० ॥

40. The Yogi who practises this with perseverance is worshipped even by gods ; he receives the psychic powers of *animâ*, *laghimâ* etc., and can go everywhere, throughout the three worlds, at pleasure.

यो यथास्तानिलाभ्यासात्तद्वेत्स्य विग्रहः ।
तिष्ठेदात्मनि मेधावी संयुतः क्रीडते भृशम् ॥ ४१ ॥

41. According to the strength of one's practice in commanding the *vâyu*, he gets command over his body ; the wise, remaining in the spirit, enjoys the world in the present body.

पतधोगं परं गोप्यं न देयं यस्य कस्यचित् ।
यः प्रमाणैः समायुक्तस्तमेव कथ्यते ध्रुवम् ॥ ४२ ॥

42. This Yoga is a great secret, and not to be given to every body ; it might be revealed to him only, in whom all the qualifications of a Yogi are perceived.

Various kinds of Dhârandâ.

योगी पश्चासने तिष्ठेत्कण्ठकूपे यदा सरन् ।
जिह्वां कृत्वा तालुमूले भृत्यिपासा निवर्तते ॥४३॥

43. Let the Yogi seat himself in the Padmâsana, and fix his attention on the cavity of the throat, let him place his tongue at the base of the palate ; by this he will extinguish hunger and thirst.

कण्ठकूपादधः स्थाने कूर्मनाड्यस्ति शोभना ।
तस्मिन् योगी मनो दस्ता चित्तस्थैर्यं लभेद्भृशम् ॥ ४४ ॥

44. Below the cavity of the throat, there is a beautiful *nddi* (vessel) called *kurma* ; when the Yogi fixes his attention on it, he acquires great concentration of the thinking principle (*chitta*).

शिरः कपाले हृद्राक्षं विवरं चिन्तयेद्यदा ।
तदा ज्योतिः प्रकाशः स्याद्विद्युत्पूज्जसमप्रभः ।
पतस्विन्तनमाङ्गे ण पापानां संक्षयो भवेत् ।
दुराचारोऽपि पुरुषो लभते परमं पदम् ॥ ४५ ॥

45. When the Yogi constantly thinks that he has got a third eye—the eye of Shiva—in the middle of his forehead, he then perceives a fire brilliant like lightning. By contemplating on this light, all sins are destroyed, and even the most wicked person obtains the highest end.

अहनिंशं यदा चिन्ता तत्करोति धिचक्षणः ।
सिद्धानां दर्शनं तस्य भाषणञ्च भवेद्ध्रुवम् ॥ ४६ ॥

46. If the experienced Yogi thinks of this light day and night, he sees the Siddhas (adepts), and can certainly converse with them.

तिष्ठन् गच्छन् स्वपन् भुझन् ध्यायेच्छून्यमहर्निशम् ।
तदाकाशमयो योगी विदाकाशे विलीयते ॥ ४७ ॥

47. He who contemplates on *śunya* (void or vacuum or space), while walking or standing, dreaming or waking, becomes altogether etherial, and is absorbed in the *chid* *ākāśa*.

एतज्ञानं सदा कार्यं योगिना सिद्धिमिळता ।
निरन्तरकृताभ्यासान्मम तुल्यो भवेत्प्रभूतम् ॥
एतज्ञानबलाद्योगी सर्वेषां घलभेत् भवेत् ॥ ४८ ॥

48. The Yogi, desirous of success, should always obtain this knowledge; by habitual exercise he becomes equal to me; through the force of this knowledge, he becomes the beloved of all.

सधोन् भूतान् जयं कृत्वा निराशीरपरिग्रहः ।
नासाग्रे हृश्यते येन पश्चासनगतेन वै ॥
मनसो मरणं तस्य खेचरत्वं प्रसिद्धयति ॥ ४९ ॥

49. Having conquered all the elements, and being void of all hopes and worldly connections, when the Yogi sitting in the *Padmāsana*, fixes his gaze on the tip of the nose, his mind becomes dead and he obtains the spiritual power called *Khechari*.

ज्योतिः पश्यति योगीन्द्रः शुद्धं शुद्धाचलोपमम् ।
तप्राभ्यासबलेनैव स्वयं तद्रक्षको भवेत् ॥ ५० ॥

50. The great Yogi beholds light, pure as holy mountain (Kailās), and through the force of his exercise in it, he becomes the lord and guardian of the light.

उच्चानशयने भूमौ सुप्त्वा ध्यायन्निरन्तरम् ।
स्वयः श्रमविनाशाय स्वयं योगी विचक्षणः ।
शिरः पश्चात्तु भागस्य ध्याने मृत्युज्ञयो भवेत् ॥
भूमध्ये हृष्टिमात्रेण हृश्यतः परिकीर्तिः ॥ ५१ ॥

51. Stretching himself on the ground, let him contemplate on this light; by so doing all his weariness and fatigue are destroyed. By contemplating on the back part of his head, he becomes the conqueror of death. (We have described before the effect of fixing one's attention on the space between the two eyebrows, so it need not be enumerated here).

चतुर्विंश्यस्य धाक्षस्य रसस्तेषां विभज्यते ।
तत्र सारतमो लिंगदेहस्य परिपोषकः ॥
सप्तधातुमयं पिण्डमेती पुष्णाति मध्यगः ॥५२॥

52. Of the four kinds of food (*i.e.*, that which is chewed, that which is sucked, that which is licked and that which is drunk), which a man takes, the chyle fluid is converted into three parts. The best part (or the finest extract of food) goes to nourish the *linga sharira* or subtle body (the seat of force). The second or the middle part goes to nourish this gross body composed of seven *dhātus* (humours)

याति विष्मूत्रदूषेण तृतीयः सप्ततो बहिः ॥
आद्यभागद्वयं नाडः प्रोक्तास्ताः सकला अपि ।
पोषयन्ति वपुर्वायुमापादतलमस्तकम् ॥ ५३ ॥

53. The third or the most inferior part goes out of the body in the shape of excrement and urine. The first two essences of food are found in the *nādis*, and being carried by them, they nourish the body from head to foot.

नाडीभिराभिः सर्वाभिर्वायुः सञ्चरते यदा ।
तदैवाभरसो देहे साम्येनेह प्रवर्तते ॥ ५४ ॥

54. When the *vāyu* moves through all the *nādis*, then, owing to this *vāyu* (oxygen ?), the fluids of the body get extraordinary force and energy.

चतुर्दशानां तत्रेषु व्यापारे मुख्यभागतः ।
ता अनुग्रत्वहीनाश्च प्राणसञ्चारनाडिकाः ॥ ५५ ॥

55. The most important of these *nādis* are fourteen, distributed in different parts of the body and performing various functions. They are either weak or strong, and the *prāṇa* (vitality) flows through them.

The six Chakras.

Mulādhār Chakra.

गुदाद्वयंगुलतश्चोर्ध्वं भेदैकांगुलतस्त्वधः ।
पवच्चास्ति समं कन्दं समताध्यतुर्गुलम् ॥ ५६ ॥

56. Two fingers above the rectum and two fingers below the *linga*, four fingers in width, is a space like a bulbous root.

पश्चिमाभिमुखीः योनिर्गुदमेहान्तरालगा ।
तत्र कन्दं समाख्यातं तत्रास्ति कुण्डली सदा ॥
संवेष्य सकला नाडीः सार्वत्रिकुटलाकृतीः ।
मुखे निवेष्य सा पुच्छं सुषुग्णाविवरे शिता ॥ ५७ ।

57. Between this space is the *yoni* having its face towards the back ; that space is called the root ; there dwells the goddess *Kundalini*. It surrounds all the *nādis*, and has three coils and a half ; and catching its tail in its own mouth, it rests in the hole of the *Sushumna*.

सुसा नागोपमा हृषेषा स्फुरन्ती प्रभया स्वया ।
अद्विवत्सन्धिसंस्थाना वापदेवी बीजसंशिका ॥ ५८ ॥

58. It sleeps there like a serpent, and is luminous by its own light. Like a serpent it lives between the joints; it is the goddess of speech, and is called the seed (*vija*).

श्वेया शक्तिरियं विष्णोनिभैरा स्वर्णमास्वरा ।
सत्त्वं रजस्तमश्चेति गुणत्रयप्रसूतिका ॥ ५९ ॥

59. Full of energy, and like burning gold, know this *Kundalini* to be the power (*shakti*) of *Vishnu*; it is the mother of the three qualities—sattwa (rhythm), rajas (energy) and tamas (inertia).

तत्र अन्धूकपुष्पाभां कामबीजं प्रकीर्तितम् ।
कलहेमसमं योगे प्रयुक्ताक्षरस्तपिणम् ॥ ६० ॥

60. There, beautiful like the *Bandhuk* flower, is placed the seed of love (क्लीँ); it is brilliant like burnished gold, and is described in *Yoga* as eternal.

सुषुम्नापि च संशिलष्टा बीजं तत्र वरं स्थितम् ।
शरच्चबंद्रनिमं तेजस्त्वयमेतत्स्फुरत्प्रित्यतम् ॥
सूर्यकेटिप्रतीकाशं चन्द्रकेटिपुश्चीतलम् ।
एतत्प्रयं मिलित्वैव देवी त्रिपुरसैरवी ॥
बीजसंक्षं परंतेजस्तदेव परिकीर्तितम् ॥ ६१ ॥

61. The *Sushumna* also embraces it, and the beautiful seed is there; there it rests shining brilliantly like the autumnal moon, with the luminosity of millions of suns, and the coolness of millions of moons. The goddess *Tripura Bhairavi* has these three (fire, sun, and moon) taken together, and collectively she is called the *vija*. It is also called the great energy.

क्रियाविद्वानशक्तिभ्यां युतं यत्परितो द्वमत् ।
उत्तिष्ठद्विशतस्त्वमः सूक्ष्मं शोणशिखायुतम् ॥
योनिस्थं तत्परं तेजः स्वयंभूलिंगसंशितम् ॥ ६२ ॥

62. It (*vija*) is endowed with the powers of action (motion) and sensation, and circulates throughout the body. It is subtle, and has a flame of fire; sometimes it rises up, and at other times it falls down into the water. This is the great energy which rests in the perineum, and is called the *swayambhu-linga* (the self-born).

आधारपद्मेतद्वि योनिर्यस्यास्ति कन्दतः ।
परिस्फुरद्वादिसान्तचतुर्वर्णं चतुर्दलम् ॥ ६३ ॥

63. All this is called the *ādhār-padma* (the support lotus), and the four petals of it are designated by the letters व (v), श (sh), ष (sh), ष (s).

कुलाभिधं सुवर्णाभं स्वयम्भुलिङ्गसंगतम् ।
द्विरखो यत्र सिद्धोस्ति डाकिनी यत्र देवता ॥
तत्परमध्यगा योनिस्तत्र कुरुलिनी शिता ।
तस्या ऊर्वं स्फुरत्तेजः कामशीजं स्मरन्मतम् ॥
यः करोति सदा ध्यानं मूलाधारे विचक्षणः ।
तस्य स्यादार्दुरी सिद्धिर्मित्यागकमेण वै ॥ ६४ ॥

64. Near this *Swayambhu-linga* is a golden region called *Kula* (family); its presiding adept is called *Dviraṇḍa*, and its presiding goddess called *Dākini*. In the centre of that lotus is the *Yoni* where resides the *Kundalini*; the circulating bright energy above that, is called *kāma-viṣa* (the seed of love). The wise man who always contemplates on this *Mulādhār* obtains *Dārduri-siddhi* (the frog-jump power); and by degrees he can altogether leave the ground (i.e., rise in the air).

घणुषः कान्तिरुक्तृष्टा जडराग्निविषधर्वनम् ।
आरोग्यज्ञं पटुत्तज्ञं सर्वज्ञतज्ञं जायते ॥ ६५ ॥

65. The brilliancy of the body is increased, the gastric fire becomes powerful, and freedom from disease, cleverness, and omniscience ensue.

भूतं भव्यं भविष्यत्तज्ञं वेत्ति सर्वं सकारणम् ।
अथ्रुतात्यपि शास्त्राणि सरद्दस्यं भवेद्यज्ञुवम् ॥ ६६ ॥

66. He knows what has been, what is happening, and what is to be, together with their causes; he masters the unheard of sciences together with their mysteries.

अक्षते सरस्वती देवी सदा नृस्ति निर्ममम् ।
मन्त्रसिद्धिर्भवेत्तस्य ज्ञापादेष न संशयः ॥ ६७ ॥

67. On his tongue always dances the goddess of learning, he obtains *mantra-siddhi* (success in mantras), through constant repetition only.

जरामरणादुःखोधाक्षाशयति गुरोर्वचः ।
इदं ध्यानं सदा कार्यं पवनात्यासिना परम् ।
ध्यानमात्रेण योगीन्द्रो मुच्यते सर्वकिलिविषात् ॥ ६८ ॥

68. This is the dictum of the Guru:—"It destroys old age, death, and troubles innumerable." The practitioner of *prāṇāyāma* ought always to meditate upon it; by its very contemplation, the great Yogi is freed from all sins.

मूलपद्मं यदा ध्यायेद्योगी स्वयम्भुलिङ्गकम् ।
तदा तत्क्षणामात्रेण पापैर्धं नाशयेद्यज्ञुवम् ॥ ६९ ॥

69. When the Yogi contemplates this *Mulâdhâr* lotus—the *Swayambhu-linga*—then, undoubtedly, at that very moment, all his sins are destroyed.

यं यं कामयते विच्छेत तं तं फलमवाप्नुयात् ।
निरन्तरकृताभ्यासात्तं पश्यति विमुक्तिदम् ॥
बहिरभ्यन्तरे श्रेष्ठं पूजनीयं प्रयत्नतः ।
ततः श्रेष्ठतमं ह्योतन्नान्यदस्ति मतं मम ॥ ७० ॥

70. Whatever the mind desires, he gets ; by habitual exercise he sees him, who gives salvation, who is the best both in and out, and who is to be worshipped with great care. Better than Him, I know none.

आत्मसंस्थं शिवं त्यक्त्वा बहिःस्थं यः समर्चयेत् ।
हस्तस्थं पिण्डमुत्सृज्य लभते जीविताशया ॥ ७१ ॥

71. He who, leaving the *Śiva* (God) who is inside, worships that which is outside (*viz.*, worships external forms), is like one who throws away the sweetmeat in his hand, and wanders away in search of food.

आत्मलिंगार्द्धनं कुर्यादनालस्य दिने दिने ।
तस्य स्यात्सकला सिद्धिर्नात्र कार्या विचारणा ॥ ७२ ॥

72. Let one thus meditate daily, without negligence, on his own *Swayambhu-linga* ; and have no doubts that from this will come all powers.

निरन्तरकृताभ्यासात्पृणामासैः सिद्धिमाप्नुयात् ।
तस्य वायुवेशोपि सुषुम्णायाम्भवेद्ग्रुवम् ॥ ७३ ॥

73. By habitual exercise, he gets success in six months ; and undoubtedly his *vâyu* enters the middle channel (the *Sushumnâ*).

मनोजयज्ञच लभते वायुविन्दुविधारणात् ।
येहिकामुषिमकीसिद्धिर्वेज्ञैवान्न संशयः ॥ ७४ ॥

74. He conquers the mind, and can restrain his breath and his semen ; then he gets success in this as well as the other world, without doubt.

2. *Swâdhîsthân Chakra. (Prostatic Plexus).*

अथ स्वाधिष्ठानचक्रविवरणम् ।
द्वितीयन्तु सरोजज्ञच लिंगमूले व्यवस्थितम् ।
वादिलान्तं च षड्वर्णं परिभास्वरषड्दलम् ॥
स्वाधिष्ठानाभिर्धं तत्त्वं पंकजं शोणारुपकम् ।
बालास्यो यश्च सिद्धोऽस्ति देवी यश्चास्ति राकिषी ॥ ७५ ॥

75. The second Chakra is situated at the base of the organ. It has six petals designated by the letters b, bh, m, y, r, l. Its stalk is

called *Swâdhishthân*, the colour of the lotus is blood-red, its presiding adept is called *Balâ*, and its goddess, *Râkini*.

वो ध्यायति सदा दिव्यं स्वाधिष्ठानारविन्दकम् ।
तस्य कामाङ्गनाः सर्वा भजन्ते काममोहिताः ॥ ७६ ॥

76. He who daily contemplates on this *Swâdhishthân lotus*, becomes an object of love and adoration to all beautiful goddesses.

विविधचाश्रुं शास्त्रं निःशङ्को वै भवेद्भुवम् ।
सर्वरोगविनिर्मुक्तो लोके चरति निर्भयः ॥ ७७ ॥

77. He fearlessly recites the various *Sâstras* and sciences unknown to him before ; becomes free from all diseases, and moves throughout the universe fearlessly.

मरणं स्नायते तेन स केनापि न स्नायते ।
तस्य स्यात्परमा सिद्धिरणिमादिगुणप्रदा ॥
वायुः सञ्चरते देहे रसवृद्धिर्भवेद्भुवम् ।
आकाशपङ्कजगलतीयूषमपि वद्धते ॥ ७८ ॥

78. Death is eaten by him, he is eaten by none ; he obtains the highest psychic powers like *animâ*, *laghimâ*, etc. The *vâyu* moves equably throughout his body ; the humours of his body also are increased; the ambrosia exuding from the etherial lotus also increases in him.

3. *Manipur Chakra*.

अथ मणिपूरचक्रविवरणम् ।
तृतीयं पङ्कजं नाभै मणिपूरकसंशकम् ।
दशारंडादिकान्तार्णं शोभितं हेमवर्णकम् ॥ ७९ ॥

79. The third Chakra, called *Manipur*, is situated near the navel ; it is of golden color, having ten petals designated by the letters d, dh, n, t, th, d, dh, n, p, ph.

रुद्राख्यो यश्च सिद्धोऽस्ति सर्वमङ्गलदायकः ।
तप्रसा लाकिनी नाम्नी देवी परमधार्मिका ॥ ८० ॥

80. Its presiding adept is called *Rudra*—the giver of all auspicious things, and the presiding goddess of this place is called the most sacred *Lâkini*.

तस्मिन् ध्यानं सदा योगी करोति मणिपूरके ।
तस्य पातालसिद्धिः स्नानिरन्तरसुखावहा ॥
ईस्तितच्च भवेष्ठोके दुःखरोगविनाशनम् ।
कालस्य वज्रनज्ज्वाणि परदेहप्रवेशनम् ॥ ८१ ॥

81. When the Yogi contemplates on the Manipur lotus, he gets the power called the *pīṭīl-siddhi*—the giver of constant happiness. He becomes lord of desires, destroys sorrows and diseases, cheats death, and can enter the body of another.

आम्बूनदादिकरणं सिद्धानां दर्शनं भवेत् ।
सोषधीदर्शनज्ञापि निधीनां दर्शनं भवेत् ॥ ८२ ॥

82. He can make gold, etc., see the adepts (clairvoyantly), discover medicines for diseases, and see hidden treasures.

4. *Anāhat Chakra*.

हृदयेऽनाहतं नाम चतुर्थं पक्षुजं भवेत् ।
कादिठान्तार्णसंस्थानं द्वादशारसमन्वितम् ॥
अतिशोणं वायुषीजं प्रसादसानमीरितम् ॥ ८३ ॥

83. In the heart, is the fourth Chakra, the Anāhat. It has twelve petals designated by the letters k, kh, g, gh, ḥ, ch, chh, j, jh, ñ, t, ṭh. Its color is deep blood-red ; it has the seed of *vāyu*, व, and is a very pleasant spot.

पश्चथं तत्परं तेजो आण्लिंगं प्रकीर्तितम् ।
यस्य स्मरणमात्रेण हृष्टाहृष्टफलं लभेत् ॥ ८४ ॥

84. In this lotus is a flame called *vāṇīlinga* ; by contemplating on this, one gets objects of the seen and the unseen universe.

सिद्धः पिनाकी यश्रास्ते काकिनी यश्र देवता ।
पतस्मिन्स्ततं ध्यानं हृत्यायोजे करोति यः ॥
क्षुभ्यन्ते तस्य कान्ता वै कामार्ता दिव्ययोगितः ॥ ८५ ॥

85. Its presiding adept is *Pinākī*, and the *Kākini* is its goddess. He who always contemplates on this lotus of the heart is eagerly desired by celestial maidens.

श्वानज्ञाप्रतिमं तस्य विकालविषयमवेत् ।
दुरश्वुतिर्दूरहृष्टिः स्वेच्छया धगता व्रजेत् ॥ ८६ ॥

86. He gets immeasurable knowledge, knows the past, present and future time ; has clairaudience, clairvoyance and can walk in the air, whenever he likes.

सिद्धानां दर्शनज्ञापि योगिनी दर्शनं तथा ।
भवेत्स्वेच्छसिद्धिश्च खेचराणां जयन्तथा ॥ ८७ ॥

87. He sees the adepts, and the goddesses known as *Yoginis* ; obtains the power known as *Khechari*, and conquers all who move in the air.

यो ध्यायति परं नित्यं बाणलिंगं द्वितीयकम् ।
खेचरी भूचरी सिद्धिर्भवेत्स्य न संशयः ॥ ८८ ॥

88. He who contemplates daily the hidden *Bânalîngâ*, undoubtedly obtains the psychic powers called *Khechari* (moving in the air) and *Bhuchari* (going at will all over the world).

एतद्ध्यानस्य माहात्म्यं कथितुं नैव शक्यते ।
ब्रह्माद्याः सकला देवा गोपयन्ति परन्त्वदम् ॥ ८९ ॥

89. I cannot fully describe the importance of the meditation of this lotus ; even the gods *Brahmâ* etc, keep the method of its contemplation secret.

5. *Vishuddha Chakra.*

अथ विशुद्धचक्रविवरणम् ।
कण्ठस्थानस्थितं पद्मं विशुद्धं नामपञ्चमम् ।
सुहेमाभं स्वरोपेतं वोडशास्वरसंयुतम् ॥
छगलाङ्गोऽस्ति सिद्धोत्तम् शाकिनी चाधिदेवता ॥ ९० ॥

90. This Chakra situated in the throat, is the fifth, and is called the *Vishuddha* lotus. Its color is like brilliant gold, and it is adorned with sixteen petals and is the seat of the vowel sounds (i.e., its sixteen petals are designated by the sixteen vowels—*a, â, i, î, u, û, ri, ri, lri, lri, e, ai, o, au, am, ak*. Its presiding adept is called *Chhagalânda*, and its presiding goddess is called *Sâkini*.

ध्यानं करोति यो नित्यं स योगीश्वरपञ्चितः ।
किन्त्वस्य योगिनोऽन्त्यन्त्र विशुद्धाख्ये सरोक्षते ॥
चतुर्वेदा विभासन्ते सरहस्या निधेरिच ॥ ९१ ॥

91. He who always contemplates it, is truly the lord of the Yogis, and deserves to be called wise ; by the meditation of this *Vishuddha* lotus, the Yogi at once understands the four *Vedas* with their mysteries.

रहस्याने स्थितो योगी यदा क्रोधवशो भवेत् ।
तदा समस्तं त्रैलोक्यं कम्पते नान्न संशयः ॥ ९२ ॥

92. When the Yogi, fixing his mind on this secret spot, feels angry, then undoubtedly all three worlds begin to tremble.

इह स्थाने मनो यस्य देवाद्यातिलयं यदा ।
तदा बाह्यं परित्यज्य स्वान्तरे रमते मुष्म ॥ ९३ ॥

93. Even, if by chance, the mind of the Yogi is absorbed in this place, then he becomes unconscious of the external world, and enjoys certainly the inner world.

तस्य न क्षतिमायाति स्वशरीरस्य शक्तिः ।
संवत्सरसहस्रे परि वज्रातिकठिनस्य वै ॥ ९४ ॥

94. His body never grows weak, and he retains his full strength for a thousand years, it becomes harder than adamant.

यदा त्यजति तद्वच्यानं योगींद्रोऽवनिमण्डले ।
तदा वर्षसहस्राणि मन्यते तत्क्षणं कृती ॥ ९५ ॥

95. When the Yogi leaves off this contemplation, then to him in this world, thousands of years, appear as so many moments.

6. Ajña Chakra.

अथ आक्षाचक्रविवरणम् ।
आक्षापश्च भुवर्मध्ये हृक्षोपेतं द्विपञ्चकम् ।
शुक्लाभं तन्महाकालः सिद्धो देव्यत्र हाकिनी ॥ ९६ ॥

96. The two-petalled Chakra, called the Ajña, is situated between the two eye-brows, and has the letters *h*, and *ksh*; its presiding adept is called *Shuklā Mahākāla* (the White Great Time); its presiding goddess is called *Hākini*.

शरद्वनिभं तत्राक्षरबीजं विजूंभितम् ।
पुमान् परमहंसोऽयं यज्ञात्वा नावसीदति ॥ ९७ ॥

97. Within that petal, there is the eternal bija (the syllable हँ *tham*), brilliant as the autumnal moon. The wise anchorite, by knowing this, is never pulled down.

पतदेव परन्तेजः सर्वतन्त्रेषु मन्त्रिणः ।
विन्दियत्वा परा सिद्धिं लभते नान्न संशयः ॥ ९८ ॥

98. This is the great light held secret in all the *Tantras*; by contemplating on this, one obtains the highest success, there is no doubt of it.

तुरीयं त्रितयं लिंगं तदाहुं मुकिदायकः ।
व्यानमात्रेण योगीन्द्रो मत्समो भवति भृवम् ॥ ९९ ॥

99. I am the giver of salvation, I am the third *linga* in the *turiya* (the state of ecstasy, also the name of the thousand-petalled lotus). By contemplating on this, the Yogi becomes certainly like me.

इडा हि पिंगला रुद्राता वरणासीति हेत्यते ।
वाराणसी तयोर्मध्ये विश्वनाथोऽवाषितः ॥ १०० ॥

100. The two vessels called the *Idā* and the *Pingalā* are the real *Vāraṇa* and *Asi*. The space between them is called *Vārdnasi* (Benares, the holy city of Śiva). There it is said that the *Vishwanātha* (the Lord of the universe) dwells.

पतत्त्वेष्टस्य माहात्म्यमृषिभित्तश्वदर्शिभिः ।
शास्त्रेषु बृहद्धा प्रोक्तं परं तत्त्वं सुभाषितम् ॥ १०१ ॥

101. The greatness of this holy place has been declared in manifold scriptures by the truth-perceiving sages. Its great secret has been very eloquently dwelt upon by them.

7. *The Thousand-Petalled Lotus.*

सुषुम्ना मेदणा याता ब्रह्मरन्ध्रं यतोऽस्ति वै ।
ततश्चैषा परावृत्य तदाक्षापशदक्षिणे ॥
वामनासापुटं याति गंगेति परिगीयते ॥ १०२ ॥

102. The *Sushumna* goes along the spinal cord up to where the *Brahmarandhra* (the hole of Brahma) is situated. Thence by a certain flexure, it goes to the right side of the *Ājña* lotus, whence it proceeds to the left nostril, and is called the *Ganges*.

ब्रह्मरन्ध्रे हि यत्पश्चं सहस्रारं व्यवस्थितम् ।
तत्र कन्देहि या योनिस्तस्यां चन्द्रो व्यवस्थितः ।
त्रिकोणाकारतस्तस्याः सुधा क्षरते सन्ततम् ॥
इडायामसृतं तत्र समं स्रवति चन्द्रमाः ।
असृतं वहति धारा धारारूपं निरन्तरम् ॥
वामनासापुटं याति गंगेत्युक्ता हि योगिभिः ॥ १०३ ॥

103. The lotus which is situated in the *Brahmarandhra* is called *Sahasrāra* (the thousand-petalled). In the space in its centre, dwells the moon. From that triangular place, elixir is continually exuding. This moon-fluid of immortality unceasingly flows through the *Idā*. The elixir flows in a stream,—a continuous stream. Going to the left nostril, it receives from the Yogis the name of the “*Ganges*.”

आक्षापङ्कजदक्षांसाद्वामनासापुटंगता ।
उदग्वहेति तत्रेषा वरणा समुदाहृता ॥ १०४ ॥

104. From the right-side portion of the *Ājña* lotus and going to the left nostril flows the *Idā*. It is here called *Varana* (the northward-flowing *Ganges*).

ततो द्वयोर्हि मर्ये तु वाराणसीति चिन्तयेत् ।
तदाकारा पिंगलापि तदाक्षाकमलान्तरे ॥
दक्षनासापुटे याति प्रोक्तासामिरसीति वै ॥ १०५ ॥

105. Let the Yogi contemplate on the space between the two (*Idā* and *Pingalā*) as *Vdrānasi* (Benares). The *Pingalā* also comes in the same way from the left side portion of the *Ājña* lotus, and goes to the right nostril, and has been called by us the *Asi*.

मूलाधारे हि यत्परं चतुष्पत्रं व्यवस्थितम् ।
तत्र मध्येहि या योनित्तस्यां सूर्यो व्यवस्थितः ॥ १०६ ॥

106. The lotus which is situated in the Mulâdhâr has four petals. In the space between them, dwells the sun.

तत्सूर्यमण्डलद्वाराद्विषं क्षरति सन्ततम् ।
पिंगलायां विषं तत्र समर्पयति तापनः ॥ १०७ ॥

107. From that sphere of the sun, poison exudes continuously. That excessively heating venom flows full through the *Pingalâ*.

विषं तत्र वहन्ती या धारारूपं निरन्तरम् ।
दक्षनासापुटे याति कलिपतेयन्तु पूर्ववत् ॥ १०८ ॥

108. The venom (sun-fluid of mortality) which flows there continuously in a stream goes to the right nostril, as the moon-fluid of immortality goes to the left.

आक्षापञ्जवामास्याहक्षनासापुटं गता ।
उदग्वहा पिंगलापि पुरासीति प्रकीर्तिता ॥ १०९ ॥

109. Rising from the left-side of the Ajñâ lotus and going to the right nostril, this northward flowing *Pingalâ* has been called of yore the *Asi*.

आक्षापश्चमिदं प्रोक्तं यत्र देवो महेश्वरः ।
पीठचयं ततश्चोर्चं निरुक्तं योगचिन्तकैः ॥
तद्वैविन्दुनादशक्त्याल्यं भालपश्चे व्यवस्थितम् ॥ ११० ॥

110. The two-petalled Ajñâ-lotus has been thus described where dwells the God Maheshwara. The Yogis describe three more sacred stages above this. They are called *Vindu*, *Nâda* and *Śakti*, and are situated in the lotus of the forehead.

यः करोति सदाच्यानमाक्षापश्चस्य गोपितम् ।
पूर्वजन्मकृतं कर्म विनश्येदविरोधतः ॥ १११ ॥

111. He who always contemplates on the hidden Ajñâ lotus, at once destroys all the *karmas* of his past life, without any opposition.

इह स्थिते यदा योगी ध्यानं कुर्यान्निरन्तरम् ।
तदा करोति प्रतिमां पूजाजपमनर्थवत् ॥ ११२ ॥

112. Remaining in this place, when the Yogi meditates constantly, then to him all forms, worships and prayers appear as worthless.

यक्षराक्षसगन्धवां अप्सरोगणकिञ्चाराः ।
सेवन्ते चरणौ तस्य सर्वे तस्य वशानुगाः ॥ ११३ ॥

113. The Yakshas, Râkshashas, Gandharvas, Apsarâs, and Kin-
naras, all serve at his feet. They become obedient to his command.

करोति रसनां योगी प्रविष्टां विपरीतगम् ।
लम्बिकोच्चेषु गतेषु धृत्वा ध्यानं भयापहम् ॥
अस्मिन् स्थाने मनो यस्य क्षणार्थं वर्ततेऽचलम् ।
तस्य सर्वाणि पापानि संक्षयं यान्ति तत्क्षणात् ॥ ११४ ॥

114. By reversing the tongue and placing it in the long hollow of the palate, let the Yogi enter into contemplation, that destroys all fears. All his sins, whose mind remains steady here even for a second,—are at once destroyed.

यानि यानि हि प्रोक्तानि पञ्चपदे फलानि वै ।
तानि सर्वाणि सुतरामेतज्ज्ञानाद्वन्ति हि ॥ ११५ ॥

115. All the fruits which have been described above as resulting from the contemplation of the other five lotuses, are obtained through the knowledge of this one Âjñâ lotus alone.

यः करोति सदाभ्यासमाशा पद्मे विचक्षणः ।
वासनाया महाबन्धं तिरस्कृत्य प्रमोदते ॥ ११६ ॥

116. The wise one, who continually practises contemplation of this Âjñâlotus, becomes free from the mighty chain of desires, and enjoys happiness.

प्राणप्रयाणसमये तत्पदं यः सरन्मुद्धीः ।
स्वजेत्प्राणं स धर्मात्मा परमात्मनि लीयते ॥ ११७ ॥

117. When at the time of death, the Yogi contemplates on this lotus, leaving this life, that holy one is absorbed in the Paramâtmâ.

तिष्ठन् गच्छन् स्वपन् जाग्रत् यो ध्यानं कुरुते नरः ।
पापकर्मविकुर्वाणो नहि मज्जति किदिव्यते ॥ ११८ ॥

118. He who contemplates on this, standing or walking, sleeping or waking, is not touched by sins, even if it were possible for him to do sinful works.

योगी बन्धाद्विनिर्मुकः स्वीयया प्रभया स्वयम् ।
द्विदलस्थानमाहात्म्यं कथितुं नैव शक्यते ॥
प्रद्वादिदेवताश्चैव किञ्चिन्मत्तो विदन्ति ते ॥ ११९ ॥

119. The Yogi becomes free from the chain by his own exertion. The importance of the contemplation of the two-petalled lotus cannot be fully described. Even the gods like Brahmâ, etc., have learnt only a portion of its grandeur from me.

The Thousand-Petalled Lotus.

अत ऊर्ध्वं तालुमूले सहस्रारंसरोवहम् ।
अस्ति यत्र सुषुम्णाया मूलं सविवरं स्थितम् ॥ १२० ॥

120. Above this, at the base of the palate, is the thousand-petalled lotus, in that part where the hole of that *Sushumnâ* is.

तालुमूले सुषुम्णा सा अधोवक्ष्मा प्रवर्तते ।
मूला धारेयोन्यस्ताः सर्वनाडाः समाश्रिताः ॥
ता वीजभूतास्तस्य ब्रह्ममार्गप्रदायिकाः ॥ १२१ ॥

121. From the base or root of the palate, the *Sushumnâ* extends downwards, till it reaches the *Mulâdhâr* and the perinaeum : all vessels surround it, or are supported by it. These *nddis* are the seeds of mystery, or the sources of all principles which constitute a man, and show the road to *Brahma* (i.e. give salvation).

तालुसाने च यत्पश्चं सहस्रारं पुराहितम् ।
तत्कदे योनिरेकास्ति पश्चिमाभिमुखी मता ॥ १२२ ॥

122. The lotus which is at the root of the palate is called the *Sahasrâr* (the thousand-petalled); in its centre, there is a *Yoni* (seat or force-centre) which has its face downwards.

स्था मध्ये सुषुम्णाया मूलं सविवरं स्थितम् ।
ब्रह्मरन्ध्रं तदेवोक्तमामूलाधारपूज्ञम् ॥ १२३ ॥

123. In that is the root of the *Sushumnâ*, together with its hole; this is called the *Brahmarandhra* (the hole of *Brahma*), extending up to the *Mulâdhâr* padma.

ततस्तद्रन्ध्रे तच्छक्तिः सुषुम्णा कुण्डली सदा ।
सुषुम्णायां सदा शक्तिः चिन्ता स्थानम् वल्लभे ॥
तस्यां मम मते कार्या ब्रह्मरन्ध्रादिकल्पना ॥ १२४ ॥

124. In that hole of the *Sushumnâ* there dwells as its inner force the *Kuṇḍalini*. In the *Sushumnâ* there is also a constant current of force called *chitrâ*, its actions or modifications should be called, in my opinion as *Brahmarandhra*, etc.

यस्याः सरणमात्रेण ब्रह्मशत्र्यं प्रजायते ।
पापक्षयश्च भवति न भूयः पुरुषो भवेत् ॥ १२५ ॥

125. By simply remembering this, one obtains the knowledge of *Brahman*, all sins are destroyed, and one is never born again as man.

प्रवेशितं बलाङ्गुष्ठं मुखे स्वस्य निवेशयेत् ।
तेनात्र न वहत्येव देहचारी समीरणः ॥ १२६ ॥

126. Let him thrust the moving thumb into its mouth : by this the air, which flows through the body, is stopped.

तेन संसारचक्रेस्तिन् भ्रमतीत्येव सर्वदा ।
तदर्थं ये प्रवर्तन्ते योगी न प्राणधारणे ।
तत् एवाखिला नाडी विरुद्धा चाष्टवेष्टनम् ।
इयं कुण्डलिनी शक्ती रन्ध्रं त्यजति नान्यथा ॥ १२७ ॥

127. Owing to this (*vāyu*) man wanders in the circle of the universe ; the Yogis, therefore, do not desire to keep up this circulation ; all the *nādis* are bound by eight knots ; only this *kundalini* can pierce these knots and pass out of the *Brahmarandhra*, and show the way to salvation.

यदा पूर्णासु नाडीषु सञ्चिददानिलास्तदा ।
जन्यत्यागेन कुण्डल्या मुखं रन्ध्राद् बहिर्भवेत् ॥ १२८ ॥

128. When the air is confined fully in all the vessels, then the *Kundalini* leaves these knots and forces its way out of the *Brahmarandhra*.

सुषुम्णायां सदैवायं वहेत्प्राणसमीरणः ।
मूलपश्चित्ता योनिर्वामदक्षिणकोणातः ॥
इडापिंगलयोर्मध्ये सुषुम्णा योनिमध्यगा ॥ १२९ ॥

129. Then the vital air continually flows in the *Sushumna*. On the right and the left side of the *Mulādhār*, are situated the *Idā* and the *Pingalā*. The *Sushumna* passes through the middle of it.

ब्रह्मरन्ध्रमुखे तासां संगमः स्यादसंशयः ।
यो जानाति स मुक्तः स्यात्कर्मबन्धाद्विचक्षणः ॥ १३० ॥

130. The hollow of the *Sushumna* in the sphere of the *ādhār* is called the *Brahmarandhra*. The wise one who knows this is emancipated from the chain of karma.

ब्रह्मरन्ध्रमुखे तासां संगमः स्यादसंशयः ।
तस्मिन्ननाने स्नातकानां मुक्तिः स्यादविरोधतः ॥ १३१ ॥

131. All these three vessels meet certainly at the mouth of the *Brahmarandhra* ; by bathing at this place one certainly obtains salvation.

The Sacred Triveni (Prayāg).

गंगायमुनयोर्मस्ये वहत्येवा सरस्वती ।
तासां तु संगमे स्नात्वा धन्यो याति परां गतिम् ॥ १३२ ॥

132. Between the *Ganges* and the *Jamuna*, flows this *Saraswati* : by bathing at their junction, the fortunate one obtains salvation.

इडा गंगा पुरा प्रोक्ता पिंगला चार्कुचिका ।
मध्या सरस्वती प्रोक्ता तासां संगोऽतिदुर्लभः ॥ १३३ ॥

133. We have said before that the *Idâ* is the Ganges and the *Pingalâ* is the daughter of the sun (the *Jamuna*), in the middle the *Sushumna* is the *Saraswati* ;—the place where all three join is a most inaccessible one.

सितासिते संगमे यो मनसा स्नानमाचरेत् ।
सर्वपापविनिर्मुक्तो याति ब्रह्म सनातनम् ॥ ३४ ॥

134. He who performs mental bathing at the junction of the White (*Idâ*) and the Black (*Pingala*) becomes free from all sins, and reaches the eternal Brahma.

त्रिवेण्यां संगमे यो वै पितृकर्म समाचरेत् ।
तारयित्वा पितृन्सर्वान्स याति परमां गतिम् ॥ ३५ ॥

135. He who performs the funeral rites of his ancestors at the junction of these three rivers (*Triveni*) procures salvation for his ancestors and himself reaches the highest end.

नित्यं नैमित्तिकं काम्यं प्रस्तावं यः समाचरेत् ।
मनसा चिन्तयित्वा तु सोऽक्षयं फलमाप्नुयात् ॥ ३६ ॥

136. He who daily performs the threefold duties (i.e., the regular, occasional and the optional ones) by mentally meditating on this place, receives the unfading reward.

सकृद्यः कुरुते स्नानं स्वर्गं सौख्यं भुनक्ति सः ।
दग्ध्वा पापानशेषान्वै योगी शुद्धमतिः स्वयम् ॥ ३७ ॥

137. He who once bathes at this sacred place enjoys heavenly felicity, his manifold sins are burned, he becomes a pure-minded Yogi.

अपवित्रः पवित्री वा सर्वावस्थां गतोपि वा ।
स्नानाचरणमावेष पूतो भवति नान्यथा ॥ ३८ ॥

138. Whether pure or impure, in whatever state one might be, by performing ablution at this mystic place, he becomes undoubtedly holy.

मृत्युकाले प्लुतं दैहं त्रिवेण्याः सलिले यदा ।
विचिन्त्य यस्यजेत्प्राणान्स तदा मोक्षमाप्नुयात् ॥ ३९ ॥

139. At the time of death let him bathe himself in the water of this *Triveni* (the Trinity of rivers): he who dies thinking on this, reaches salvation then and there.

नातःपरतरं गुह्यं त्रिषु लोकेषु विद्यते ।
गोप्तव्यं तत्प्रयत्नेन न व्याख्येयं कदाचन ॥ ४० ॥

140. There is no greater secret than this throughout the three worlds. This should be kept secret with great care. It ought never to be revealed.

ब्रह्मरन्ध्रे मनो दत्त्वा क्षणार्थं यदि तिष्ठति ।
सर्वपापविनिर्मुक्तः स याति परमां गतिम् ॥ १४१ ॥

141. If the mind becomes steadily fixed even for half a second at the *Brahmarandhra*, one becomes free from sins and reaches the highest end.

अस्मिन्द्विनं मनो यस्य स योगी मयि लीयते ।
आणिमादिगुणान्मुक्ता स्वेच्छया पुरुषोत्तमः ॥ १४२ ॥

142. The holy Yogi whose mind is absorbed in this, is absorbed in me after having enjoyed the powers called *animâ*, *laghimâ* etc.

पत्रद्रन्ध्रध्यानमात्रेण मर्त्यः संसारे सिन्धुभेषे भवेत्सः ।
पापाङ्गित्वा मुकिमार्गाधिकारी, क्षानं दत्त्वा तारयत्यद्युमुक्तं वै ॥ १४३ ॥

143. The man knowing this *Brahmarandhra*, becomes my beloved in this world; conquering sins, he becomes entitled to salvation; by spreading knowledge, he saves thousands of people.

चतुर्मुखादित्रिदशैरगम्यं योगिवद्विभूमम् ।
प्रयत्नेन सुगोप्यं तद्ब्रह्मरन्ध्रं मयोदितम् ॥ १४४ ॥

144. The Four-faced and gods can hardly obtain this knowledge. it is the most invaluable treasure of the Yogis; this mystery of the *Brahmarandhra* should be kept a great secret.

The Moon of Mystery.

पुरा मयोक्ता या योनिः सहस्रारे सरोक्ते ।
तस्याऽयो वर्तते चन्द्रस्तद्वशानं क्रियते बुद्धैः ॥ १४५ ॥

145. I have said before that there is a force-centre (*yoni*) in the middle of the *Sahasrâra*; below that is the moon; let the wise contemplate this.

यस्य स्मरणमात्रेण योगीन्द्रोऽवनिमण्डले ।
पूज्यो भवति देवानां सिद्धानां सम्मतो भवेत् ॥ १४६ ॥

146. By contemplating on this the Yogi becomes adorable in this world, and is respected by gods and adepts.

शिरःकपालविवरे भ्यायेहृष्महोदयिम् ।
तत्र स्थित्वा सहस्रारे पश्चे चन्द्रं विचिन्तयेत् ॥ १४७ ॥

147. In the sinus of the forehead let him contemplate on the ocean of milk; from that place let him meditate on the moon, which is in the *Sahasrâra*.

शिरःकपालविवरे द्विरष्टकलया युतः ।
 पीयूषभानुहंसाल्यं भावयेत्तं निरंजनम् ।
 निरन्तरकृताभ्यासात्विदिने पश्यति ध्रुवम् ।
 हृष्टिमाशेण पापौष्ठं दहस्येव स साधकः ॥ १४८ ॥

148. In the sinus of the forehead there is the nectar-containing moon, having sixteen digits (*kaldas*, i.e., full). Let him contemplate on this stainless one. By constant practice, he sees it in three days. By merely seeing it, the practitioner burns all his sins.

अनागतञ्च स्फुरति विच्छुद्धिर्भवेत्त्वलु ।
 सद्यः कृत्वापि दहति महापातकञ्चकम् ॥ १४९ ॥

149. The future reveals itself to him, his mind becomes pure; and though he might have committed the five great sins, by a moment's contemplation of this he destroys them.

आनुकूल्यं ग्रहा यान्ति सर्वे नश्यन्त्युपद्रवाः ।
 उपसर्गाः शामं यान्ति युद्धे जयमवाप्नुयात् ।
 स्वेच्छरीभूचरीसिद्धिर्भवेत्क्षीरेन्दुदर्शनात् ।
 ध्यानादेवभवे त्सर्वं नात्र कार्या विचारणा ।
 स्तताभ्यासयोगेन सिद्धो भवति नान्यथा ।
 सर्वं सर्वं पुनः सर्वं मम तुल्यो भवेद्भ्रुवम् ।
 योगशास्त्रेऽप्यभिरतं योगिनां सिद्धिदायकम् ॥ १५० ॥

150. All the heavenly bodies (planets, etc.,) become auspicious, all dangers are destroyed, all accidents are warded off, success is obtained in war; the *Khechari* and the *Bhuchari* powers are acquired by the seeing of the moon which is in the head. By mere contemplation on it all these results ensue, there is no doubt of it. By constant practice of Yoga one verily becomes an adept. Verily, verily, again most verily, he becomes certainly my equal. The continual study of the science of Yoga, gives success to the Yogis.

Here ends the description of the Ajñapura Chakra.

The Mystic Mount Kailâs.

अथ राजयोगकथनम् ।
 अत ऊर्च्चं दिव्यरूपं सहस्रां सरोरुद्धम् ।
 ग्रहारुद्धास्यस्य देहस्य बाह्ये तिष्ठति मुक्तिदम् ॥ १५१ ॥

151. Above this (i.e., the lunar sphere) is the brilliant thousand-petalled lotus. It is outside this microcosm of the body, it is the giver of salvation,

कैलासो नाम तस्यैव महेशो यश्च तिष्ठति ।
नकुलाल्योऽविनाशी च क्षयवृद्धिविवर्जितः ॥ १५२ ॥

152. Its name is verily the *Kailâs* mount, where dwells the great Lord (Shiva,) who is called Nakula and is without destruction, and without increase or decrease.

शानस्यास्य ज्ञानमाग्रेण नृणां, संसारेऽस्मिन्सम्भवो नैव भूयः ।
भूतग्रामं सन्तताभ्यासयोगात्कर्तुं हतुं स्याच्च शक्तिः समग्रा ॥ १५३ ॥

153. Men, as soon as they discover this most secret place, become free from re-births in this universe. By the practice of this Yoga he gets the power of creating or destroying the creation, this aggregate of elements.

स्वाने परे हंसलिवासभूते, कैलासनाम्नीह लिविष्टचेताः ।
योगी हतव्याधिराधः कृताधिवरायुक्षिर्वं जीवति मृत्युमुक्तः ॥ १५४ ॥

154. When the mind is steadily fixed at this place, which is the residence of the Great Swan and is called *Kailâs*, then that Yogi, devoid of diseases and subduing all accidents, lives for a great age, free from death.

चित्तवृत्तिर्यदा लीना कुलाल्ये परमेष्वरे ।
तदा समाधिसाम्बेन योगी निदचलता व्रजेत् ॥ १५५ ॥

155. When the mind of the Yogi is absorbed in the Great God called the *Kula*, then the fullness of the *Samâdhi* is attained, then the Yogi gets steadfastness.

निरन्तरकृते ध्याने जगद्विस्मरणं भवेत् ।
तदा विचित्रसामर्थ्यं योगिनो भवति भ्रूवम् ॥ १५६ ॥

156. By constant meditation one forgets the world, then in sooth the Yogi obtains wonderful power.

तस्माद्गुलितपीयूषं पिबेद्योगी निरन्तरम् ।
मृत्योमृत्युं विधायाशु कुलं जित्वा सरोरुहे ।
अश्च कुण्डलिनी शक्तिर्लयं याति कुलाभिधा ।
तदा चतुर्विधा सृष्टिर्लीयते परमात्मनि ॥ १५७ ॥

157. Let the Yogi continually drink the nectar which flows out of it; by this he gives law to death, and conquers the *kula*. Here the *kula kundalini* force is absorbed, after this the quadruple creation is absorbed in the Param Âtman.

The Râja Yoga.

यज्ञात्वा प्राप्य विषयं चित्तवृत्तिर्योगी लीयते ।
तस्मान् परिश्रमं योगी करोति निरपेक्षकः ॥ १५८ ॥

158. By this knowledge, the modifications of the mind are suspended, however active they may be: therefore, let the Yogi untiringly and unselfishly try to obtain this knowledge.

चित्तवृत्तियदालीना तस्मिन् योगी भवेद् भ्रुवम् ।
तदा विज्ञायतेऽखण्डज्ञानरूपो निरञ्जनः ॥ १५९ ॥

159. When the modifications of the thinking principle are suspended, then one certainly becomes a Yogi; then is known the Indivisible, holy, pure Gnosis.

ब्रह्माण्डबाह्ये संचिंत्य स्वप्रतीकं यथोदितम् ।
तमावेश्य महच्छून्यं चिन्तयेदविरोधतः ॥ १६० ॥

160. Let him contemplate on his own reflection in the sky as beyond the Cosmic Egg: in the manner previously described. Through that let him think on the Great Void unceasingly.

आद्यन्तमध्यशून्यं तत्कोटिसूर्यसमप्रभम् ।
चन्द्रकोटिप्रतीकाशमभ्यस्य सिद्धिमाप्नुयात् ॥ १६१ ॥

161. The Great Void, whose beginning is void, whose middle is void, whose end is void, has the brilliancy of tens of millions of suns, and the coolness of tens of millions of moons. By contemplating continually on this, one obtains success.

पतञ्जानं सदा कुर्यादनालस्यं दिने दिने ।
तस्य स्यात्तकला सिद्धिवृत्सराज्ञात्र संशयः ॥ १६२ ॥

162. Let him practise with energy daily this dhyâna, within a year he will obtain all success undoubtedly.

क्षणार्थं निश्चलं तत्र मने यस्य भवेद् भ्रुवम् ।
स एव योगी सञ्ज्ञकः सर्वलोकेषु पूजितः ॥ १६३ ॥

163. He whose mind is absorbed in that place even for a second, is certainly a Yogi, and a good devotee, and is reverenced in all worlds.

तस्य कल्पसंघातस्तक्षणादैव नश्यति ॥ १६४ ॥

164. All his stores of sins are at once verily destroyed.

यं हृष्टा न प्रवर्तते मृत्युसंसारवर्तमनि ।
अग्न्यसेचं प्रयत्नेन स्वाधिष्ठानेन वर्तमाना ॥ १६५ ॥

165. By seeing it one never returns to the path of this mortal universe; let the Yogi, therefore, practise this with great care by the path of the *Swâdhishthân*.

पतञ्जानस्य माहात्म्यं मया वक्तुं न शक्यते ।
यः स्वाध्यति जानाति सोऽस्माकमपि सम्मतः ॥ १६६ ॥

166. I cannot describe the grandeur of this contemplation. He who practises, knows. He becomes respected by me.

ध्यानादेव विजानाति विचिन्नेक्षणसम्भवम् ।
अग्रिमादिगुणपेतो भवत्येष न संशयः ॥ १६७ ॥

167. By meditation one at once knows the wonderful effects of this Yoga (*i.e.*, of the contemplation of the void); undoubtedly he attains the psychic powers, called *animâ* and *laghimâ*, etc.

राजयोगो मयास्त्वातः सर्वतन्त्रेषु गोपितः ।
राजाधिराजयोगोऽयं कथयामि समाप्ततः ॥ १६८ ॥

168. Thus have I described the Râja Yoga, it is kept secret in all the Tantras; now I shall describe to you briefly the Râjâdhîrâj Yoga.

The Râjâdhîrâj Yoga.

स्वस्तिकञ्चासनं कृत्वा सुमठे जनुवर्जिते ।
गुरुं संपूज्य यत्नेन ध्यानमेतत्समाचरेत् ॥ १६९ ॥

169. Sitting in the *Swastikâsana*, in a beautiful monastery, free from all men and animals, having paid respects to his Guru, let the Yogi practise this contemplation.

निरालम्बं भवेज्ञीवं शात्वा वेदान्तयुक्तिः ।
निरालम्बं मनः कृत्वा न किञ्चिच्चिन्तयेत्सुधीः ॥ १७० ॥

170. Knowing through the arguments of the Vedanta that the Jîva is independent and self-supported, let him make his mind also self-supported; and let him not contemplate anything else.

एतद्वशानान्महासिद्धिर्भवत्येष न संशयः ।
वृत्तिहीनं मनः कृत्वा पूर्णरूपं स्वयं भवेत् ॥ १७१ ॥

171. Undoubtedly, by this contemplation the highest success (*maha-siddhi*) is obtained, by making the mind functionless; he himself becomes perfectly Full.

साधयेत्सततं यो वै स योगी विगतस्पृहः ।
अहंनाम न कोप्यस्ति सर्वदात्मैव विद्यते ॥ १७२ ॥

172. He who practises this always, is the real passionless Yogi, he never uses the word "I," but always finds himself full of *âtman*.

को अन्यः कस्य वा मोक्ष एकं पश्येत्सदा हि सः ।
एतत्करोति यो नित्यं स मुक्तो नात्र संशयः ॥ १७३ ॥

173. What is bondage, what is emancipation? To him ever all is *one*; undoubtedly, he who practises this always, is the really emancipated.

स एव योगी सङ्कृतः सर्वलोकेषु पूजितः ।
 अहमस्मीति यन्मत्वा जीवात्मपरमात्मनोः ।
 अहं त्वमेतदुभयं त्यक्ताखण्डं विचिन्तयेत् ।
 अभ्यारोपापवादाभ्यां यत्र सर्वं विलीयते ।
 तद्वीजमाश्रयेयोगी सर्वसंगविवर्जितः ॥ १७४ ॥

174. He is the Yogi, he is the true devotee, he is worshipped in all the worlds, who contemplates the Jivātmā and the Pāramatmā as related to each other as "I" and "Am," who renounces "I" and "thou" and contemplates the indivisible; the Yogi free from all attachment takes shelter of that contemplation in which, through the knowledge of superimposition and negation, all is dissolved.

अपरोक्षं चिदानन्दं पूर्णं त्यक्ता भ्रमाकुलाः ।
 परोक्षं चापरोक्षं च छत्वा मूढा भ्रमन्ति वै ॥ १७५ ॥

175. Leaving that Brahma, who is manifest, who is knowledge, who is bliss, and who is absolute consciousness, the deluded wander about, vainly discussing the manifested and the unmanifested.

चराचरगिदं विश्वं परोक्षं यः करोति च ।
 अपरोक्षं परं ब्रह्म तत्कां तस्मिन् प्रलीयते ॥ १७६ ॥

176. He who meditates on this movable and immovable universe, that is really unmanifest, but abandons the supreme Brahman—directly manifest—is verily absorbed in this universe.

ज्ञानकारणमज्ञानं यथा नेत्यद्यते भृशम् ।
 अभ्यासं कुरुते योगी सदा सङ्कृतिवर्जितम् ॥ १७७ ॥

177. The Yogi, free from all attachment, constantly exerts himself in keeping up this practice that leads to Gnosis, so that there may not be again the up-heaval of Ignorance.

सर्वेन्द्रियाणि संयम्य विषये म्यो विचक्षणः ।
 विषयेभ्यः सुषुप्त्यैव तिष्ठेत्संगविवर्जितः ॥ १७८ ॥

178. The wise one, by restraining all his senses from their objects, and being free from all company, remains in the midst of these objects, as if in deep sleep, i.e., does not perceive them.

एषमम्यसतो नित्यं स्वप्रकाशं प्रकाशते ।
 श्रोतुं लुक्षिसमर्थार्थं निवर्तन्ते गुरोगिरः ।
 तदभ्यासवशादैकं स्वतो ज्ञानं प्रवर्तते ॥ १७९ ॥

179. Thus constantly practising the Self-luminous becomes manifest: here end all the teachings of the Guru, (they can help the student no further).

Henceforth he must help himself, they can no more increase his reason or power, henceforth by the mere force of his own practice he must gain the Gnosis.

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।
साधनादमलं ज्ञानं स्वयं स्फुरति तद्ग्रुष्म् ॥ १८० ॥

180. That Gnosis from which the speech and mind turn back baffled, is only to be obtained through practice ; for then this pure Gnosis bursts forth of itself.

हठं विना राजयोगो राजयोगं विना हठः ।
तस्मात्प्रवर्तते योगी हठे सद्गुरुमार्गतः ॥ १८१ ॥

181. The Haṭha Yoga cannot be obtained without the Rāja Yoga, nor can the Rāja Yoga be attained without the Haṭha Yoga. Therefore, let the Yogi first learn the Haṭha Yoga from the instructions of the wise Guru.

स्थिते देहे जीवति च योगं न ध्रियते भृशम् ।
इन्द्रियार्थोपसोगेषु स जीवति न संशयः ॥ १८२ ॥

182. He who, while living in this physical body, does not practise Yoga, is living merely for the sake of sensual enjoyments.

अथ्यासपाकपर्यन्तं मितान्नं स्मरणं भवेत्
अनाथा साधनं धीमान् कर्तुं पारयतीहन ॥ १८३ ॥

183. From the time he begins till the time he gains perfect mastery, let the Yogi eat moderately and abstemiously, otherwise, however clever, he cannot gain success.

अतीष्वसाधुसंलापेवदेत् संसदिबुद्धिमान् ।
करोति पिण्डरक्षार्थं बहालापविवर्जितः ।
स्वज्यते स्वज्यते सङ्गं सर्वथा स्वज्यते भृशम् ।
अन्यथा न लज्जेन्मुक्तिं सत्यं सत्यं भयोदितम् ॥ १८४ ॥

184. The wise Yogi in an assembly should utter words of highest good, but should not talk much : he eats a little to keep up his physical frame ; let him renounce the company of men, let him renounce the company of men, verily, let him renounce all company : otherwise he cannot attain *mukti* (salvation) ; verily, I tell you the truth.

गुण्यैव क्रियते अथासः संगं स्वकु तदन्तरे ।
व्यवहाराय कर्तव्यो बाह्ये संगानुरागतः ।
स्वे स्वे कर्मणि वर्तंते सर्वे ते कर्मसम्भवाः ।
निमित्तमात्रं करये न क्षेषोऽस्ति कदाचन ॥ १८५ ॥

185. Let him practise this in secrecy, free from the company of men, in a retired place. For the sake of appearances, he should remain in society, but should not have his heart in it. He should not renounce the duties of his profession, caste or rank; but let him perform these merely, as an instrument of the Lord, without any thought of the event. By thus doing there is no sin.

एवं लिद्धिचर्त्य सुधिया गृहस्थोपि यदाचरेत् ।
तदा सिद्धिमवाप्नोति नात्र कार्या विचारणा ॥ १८६ ॥

186. Even the house-holder (*grihastha*), by wisely following this method, may obtain success, there is no doubt of it.

पापपुण्यविनिर्मुक्तः परित्यक्ताङ्गसाधकः ।
यो भवेत्स विमुक्तः स्याद् गृहे तिष्ठन्त्सदा गृही ।
न पापपुण्यैलिं प्येत योगयुक्तो सदा गृही ।
कुर्वन्नपि तदा पापान्त्वकार्ये लोकसंग्रहे ॥ १८७ ॥

187. Remaining in the midst of the family, always doing the duties of the house-holder, he who is free from merits and demerits, and has restrained his senses, attains salvation. The house-holder practising *Yoga* is not touched by sins, if to protect mankind he does any sin, he is not polluted by it.

The Mantra ओं एँ छ्रोँ र्होँ
अधुना संप्रवक्ष्यामि मन्त्रसाधनमुत्तमम् ।
पेहिकामुष्मिकसुखं येन स्यादविरौधतः ॥ १८८ ॥

188. Now I shall tell you the best of practices, the *japa* of *mantra*: from this, one gains happiness in this as well in the world beyond this.

यस्मिन्मन्त्रे वरे ज्ञाते योगसिद्धिर्भवेत्स्त्वलु ।
योगेन साधकेन्द्रस्य सर्वैर्वयेसुखप्रदा ॥ १८९ ॥

189. By knowing this highest of the *mantras*, the Yogi certainly attains success (*siddhi*): this gives all power and pleasure to the one-pointed Yogi.

मूलाधारेत्सि यत्पश्यं चतुर्दलसमन्वितम् ।
तन्मन्त्रे वाग्भवं बीजं विस्फुरन्तं तडित्यमम् ॥ १९० ॥

190. In the four-petalled *Muladhār* lotus is the *bija* of speech, brilliant as lightning (*i.e.*, the syllable एँ *aim*.)

हृदये कामबीजं तु बन्धूककुसुमप्रभम् ।
आज्ञारविन्दे शक्तयात्यं चन्द्रकोटिसमप्रभम् ॥
बीजत्रयमिदं गोप्यं भुक्तिमुक्तिफलप्रदम् ।
एतन्मन्त्रश्रव्यं योगी साधयेत्सिद्धिसाधकः ॥ १९१ ॥

191. In the heart is the bija of love, beautiful as the *bandhuk* flower (क्लीं klim.) In the space between the two eyebrows (*i.e.*, in the *Ājña* lotus,) is the bija of *Sakti* (स्त्रीं strim), brilliant as tens of millions of moons. These three seeds should be kept secret—they give enjoyment and emancipation. Let the Yogi repeat these three *mantras* and try to attain success.

(*N. B.*—The mystical names of these bija *mantras* are not given in the text. The whole mantra is Om, aīm, klim, strim.

एतत्मन्त्रं गुरोर्लभ्वा न द्रुतं न विलम्बितम् ।
अक्षराक्षरसन्धानं निःसन्दिग्धमना जपेत् ॥ १९२ ॥

192. Let him learn this *mantra* from his Guru, let him repeat it neither too fast nor too slowly, keeping the mind free from all doubts, and understanding the mystic relation between the letters of the *mantra*.

तदगतश्चैकचित्तश्च शाश्वोक्तविधिना सुधीः ।
देव्यास्तु पुरतो लक्षं हुत्वा लक्षण्यं जपेत् ॥ १९३ ॥

193. The wise Yogi, intently fixing his attention on this *mantra*, performing all the duties peculiar to his caste, should perform one hundred thousand *homs* (fire sacrifices,) and then repeat this *mantra* three hundred thousand times in the presence of the Goddess Tripura.

करवीरप्रसूनन्तु गुडक्षीराज्यसंयुतम् ।
कुण्डे योन्याकृते धीमाङ्गपान्ते जुहुयात्सुधीः ॥ १९४ ॥

194. At the end of this sacred repetition (*japa*), let the wise Yogi again perform *hom*, in a triangular hollow, with sugar, milk, butter and the flower of *karavi* (oleander).

अनुष्टाने कृते धीमान्यूर्वसेवा कृता भवेत् ।
ततो ददाति कामान्वै देवी त्रिपुरभैरवी ॥ १९५ ॥

195. By this performance of *Homa-Japa-Homa*, the Goddess Tripura Bhairavi, who has been propitiated by the above *mantra*, becomes pleased, and grants all the desires of the Yogi.

गुरुं सन्तोष्य विधिवङ्गभ्वा मन्त्रवरोत्तमम् ।
अनेन विधिना युक्तो मन्दभास्योऽपि सिद्धश्चति ॥ १९६ ॥

196. Having satisfied the Guru and having received this highest of *mantras*, in the proper way, and performing its repetition in the way laid down, with mind concentrated, even the most heavy-burdened with past *Karmas* attains success.

लक्ष्मेकं जपेदस्तु साधको विजितेन्द्रियः ।
दर्शनात्तस्य क्षुभ्यन्ते योषितो मदनातुराः ॥
पतन्ति साधकस्याग्रे लिर्लज्जा भयवर्जिताः ॥ १९७ ॥

197. The Yogi, who having controlled his senses, repeats this *mantra* one hundred thousand times, gains the power of attracting others.

असे न वेदद्विलक्षे ण ये यस्मिन्विषये शिताः ।
आगच्छन्ति यथातीर्थं विमुक्तकुलविश्रदाः ॥
ददति तस्य सर्वस्वं तस्यैव च वशे शिताः ॥ १९८ ॥

198. By repeating it two lacs of times he can control all persons—they come to him as freely, as women go to a pilgrimage. They give him all that they possess, and remain always under his control.

त्रिभिर्लक्षैत्तथाजसैमण्डलीकाः समण्डलाः ।
वशमायान्ति ते सर्वे नात्र कार्या विचारणा ॥ १९९ ॥

199. By repeating this *mantra* three *lacs* of times, all the deities presiding over the spheres as well as the spheres, are brought under his dominion.

षष्ठभिर्लक्षैर्महीपालं सभृत्यब्लवादनम् ॥ २०० ॥

200. By repeating this six *lacs* of times, he becomes the vehicle of power—yea, the protector of the world—surrounded by servants.

लक्षैद्वादशभिर्जसैर्यक्षरक्षोरगेश्वराः ।
वशमायान्ति से सर्वे आश्रां कुर्वन्ति नित्यशः ॥ २०१ ॥

201. By repeating this twelve *lacs* of times, the lords of Yakshas, Rākshas and the *Nāgas* come under his control ; all obey his command constantly.

त्रिपद्वलक्षजप्तैस्तु साधकेन्द्रस्य धीमतः ।
सिद्धविद्याधराश्चैव गन्धर्वाप्सरसीगणाः ॥
वशमायान्ति ते सर्वे नात्र कार्या विचारणा ।
हुठाच्छ्रुत्यग्निशानं सर्वक्षत्वं प्रजायते ॥ २०२ ॥

202. By repeating this fifteen *lacs* of times, the Siddhas, the Viddyaśāharās, the Gandharvas, the Apsarās come under the control of the Yogi. There is no doubt of it. He attains immediately the knowledge of all audition and thus all-knowinghood.

तथाष्टादशभिर्लक्षैदेहेनानेन साधकः ।
उत्तिष्ठेन्मेदिनौ स्यक्ता दिव्यदेहस्तु जायते ॥
भ्रमते स्वेच्छया लोके छिद्रां पश्यति मेदिनोम् ॥ २०३ ॥

203. By repeating this eighteen *lacs* of times, he, in this body, can rise from the ground : he attains verily the luminous body ; he goes all over

the universe, wherever he likes; he sees the pores of the earth, i.e., he sees the interspaces and the molecules of this solid earth.

अष्टाविंशतिभिर्लक्षैर्विद्याधरपतिर्भवेत् ।
 साधकस्तु भवेद्वीमान्कामरुपो महाबलः ॥
 शिंशालक्षैस्तथाजसैर्ब्रह्मविष्णुसमो भवेत् ।
 दद्रत्वं षष्ठिभिर्लक्षैरमरत्वमशीतिभिः ॥
 कोट्यैक्या क्या महायोगी लीयते परमे पदे ।
 साधकस्तु भवेद्योगी शैलोक्ये सोऽतिदुर्लभः ॥ २०४ ॥

204. By repeating this 28 lacs of times, he becomes the lord of the *Viddyādhara*s, the wise Yogi becomes *kāma-rūpi* (i.e., can assume whatever form he desires.) By repeating these thirty lacs of times he becomes equal to *Brahmā* and *Vishnu*. He becomes a Rudra, by sixty lac repetitions, by eighty lac repetitions he becomes all-enjoyer, by repeating one tens of millions of times, the great Yogi is absorbed in the Param Brahman. Such a practitioner is hardly to be found throughout the three worlds.

जिपुरे त्रिपुरन्त्वेकं शिवं परमकारणम् ।
 अक्षयं सत्पदं शान्तमप्रमेयमनामयम् ॥
 लभतेऽसौ न सन्देहो धीमान्सर्वमभीतिसतम् ॥ २०५ ॥

205. O Goddess! Shiva, the destroyer of Tripura, is the One first and the Highest cause. The wise attains Him, who is unchanging, undecaying, all peace, immeasurable and free from all ills—the Highest Goal.

शिवविद्या भ्रातुर्विद्या गुप्ता चाप्रे महेश्वरी ।
 मद्भाषितमिदं शास्त्रं गोपनीयमतो ज्ञात्यः ॥ २०६ ॥

206. O great Goddess! this science of Shiva is a great science (*māhāvidyā*), it had always been kept secret. Therefore, this science revealed by me, the wise should keep secret.

हठविद्या परंगोप्या योगिना सिद्धिमिच्छता ।
 भवेद्वीयवत्ति गुप्ता निर्विद्या च प्रकाशिता ॥ २०७ ॥

207. The Yogi, desirous of success, should keep the *Hātha* *Yoga* as a great secret. It becomes fruitful while kept secret, revealed it loses its power.

य इदं पठते भ्रेत्यमाण्डोप्रार्द्धं विज्ञाक्षणः ।
 योगसिद्धिकुर्वत्तस्य क्रमेणैव न संशयः ॥
 समोक्षं लभते धीमान्य इदं त्रियमर्पयेत् ॥ २०८ ॥

208. The wise one, who reads it daily from beginning to end, undoubtedly, gradually obtains success in *Yoga*. He attains emancipation who honors it daily.

मोक्षार्थिभ्यश्च सर्वेभ्यः साधुभ्यः श्रावयेदपि ।
कियायुक्तस्य सिद्धिः स्थादकियस्य कथम्भवेत् ॥ २०९ ॥

209. Let this science be recited to all holy men, who desire emancipation. By practice success is obtained, without it how can success follow.

तस्मात्कियाविधानेन कर्तव्या योगिपुण्ड्रैः ।
यहच्छालाभसन्तुष्टः सन्त्यकृत्वान्तरसंक्षकः ॥
गृहस्थश्चाप्यनासकः स मुक्तो योगसाधनात् ॥ २१० ॥

210. Therefore, the Yogis should perform Yoga according to the rules of practice. He who is contented with what he gets, who restrains his senses, being a house-holder, who is not absorbed in the house-hold duties, certainly attains emancipation by the practice of Yoga.

गृहस्थानां भवेत्सिद्धिरीश्वराणां जपेन वै ।
योगक्रियाभियुक्तानां तस्मात्संयतते गृही ॥ २११ ॥

211. Even the lordly house-holders obtain success by *japa*, if they perform the duties of Yoga properly. Let, therefore, a house-holder also exert in Yoga (his wealth and condition of life are no obstacles in this.)

मेहे स्थित्वा पुत्रदारादिपूर्णाः
सङ्कुं त्यक्ता चान्तरे योगमार्गं ।
सिद्धेदिवहुं धीश्य पश्चाद् गृहस्थः
क्रीडेत्सा वै मम्मतं साधयित्वा ॥ २१२ ॥

212. Living in the house amidst wife and children, but being free from attachments to them, practising Yoga in secrecy, a house-holder even finds marks of success (slowly crowning his efforts), and thus following this teaching of mine, he ever lives in blissful happiness.

इति श्रीशिवसंहितायां हरगौरीसंवादे योगशास्त्रे
पंचमः पट्टलः समाप्तः ॥ ५ ॥ शुभम् ॥



The Siva Samhitā is a Sanskrit text on yoga enumerating its concepts and cognate principles. In the five chapters are discussed and elaborated the essentials necessary for the practice of yoga, ways of attaining *siddhi*, the philosophy of existence, importance of yoga, the spirit, *māyā* or illusion, the microcosm, the functions of the body, the principles of *prāṇāyāma* or breathing, *āsanas* or postures, the *Kuṇḍalinī* and its awakening, the various forms of yoga, etc.

An important treatise on the subject, the present text with its translation into English should prove to be of immense value to the scholars and the students, of the subject.

ISBN 81-215-0507-0

Rs 80

Munshiram Manoharlal Publishers Pvt. Ltd., New Delhi